

THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

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Letter From Boston.

BY W. H. ROGERS.

I write on Washington's Birthday. Lincoln's birthday occurs a few days earlier in the same month. Washington was a Southerner—Virginia's noblest son. Lincoln was by adoption, as well as by training and sympathy, a Northerner—the noblest son of Illinois. If the North will be true to the wisdom which was embodied in the greatest name of the Northern roll of patriots; and if the South shall be true to the wisdom personified in the most illustrious son of the South, how then shall there be any more strife and bitterness between these two sections of our common country?

In a recent prelude Mr. Cook alluded to the suppression of the ballot as the vaulting-block by which the South leaps into the saddle of power in Congress. I fear there is too much truth in the lecturer's statements. I also fear that too many of the leading men of the North are glad of the suppression of the ballot in the South as a party issue—their vaulting-block by which to mount the saddle. There is a vast difference between grief at a wrong that involves public injury and gloating over a wrong that inures to one's personal or political advantage because it enables him to pose as a reformer or patriot. There is a vast difference between an honest effort to correct a wrong and the partisan flaunt that seeks to magnify an evil and aggravate the evil-doer for the sake of political capital.

We have an overplus of men in the North, who, under color of looking after the rights of the poor whites and the negroes in the South, are really seeking the spoils. Northern demagogues are not the men to deliver us from Southern intimidators. We greatly need deliverance from both these classes.

When the North shall follow Lincoln and the South shall follow Washington, our country will be a unit, and there will be no North and no South. It is pleasant for a Christian to remember that the country's father and the country's savior were both men who have left on record their strong sense of dependence upon God. Reverence for the divine Father and submission to Him were clearly marked in both their characters, and these traits were the pillars of their power and their fame. Our nation could never have rested so heavily and so safely upon these two men had not they rested heavily upon God.

Said Washington to his soldiers concerning the habit of profanity: "We can have little hope of the blessing of Heaven upon our aims if we insult it by our folly and impiety." Again he said: "The blessing and protection of heaven are at all times necessary, but especially so in times of public distress and danger." The general hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier.

Religion and morality, he said, were indispensable pillars to the support of the government, and he gave a distinct word of caution against cherishing the fallacy that morality could long be maintained without religion as its basis. This sentiment of Washington is especially pertinent at this time, when so many are suggesting the utter secularization of our public schools as the only solution of the problem that now confronts in regard to public and parochial schools.

"Teach our children morals," say the secularists, "but eliminate from their instruction every shred of religious teaching even to the recognition of God."

But, says Washington, morality cannot be maintained without religion. This brings me again to Joseph Cook's lectures on Romanism and the public schools. Alluding to the fact that we are to have the care of vast millions of immigrants, who are pouring upon our shores from the lower grades of European

life with increasing rapidity from year to year, the question arises, What shall be done with them? Those who cannot now gather enough money to compass the very cheap ocean passage can get help from the government or from some society. A godless public school will be found a very poor stomach for the assimilation of these millions. After sending back the paupers and the criminals there will still remain a perilous incubus to our national prosperity unless they be educated properly. What is a proper education? Shall they be secularized or Christianized? Some one has boasted that our civilization is such that we take the representatives of all nations and turn them out Americans.

Beecher once expressed his sense of safety on this score by the following characteristic observation: "When the elephant eats the oak the elephant does not become the oak, but the oak becomes the elephant."

"True," said Mr. Cook, "but can the elephant stand the vermin on the oak?" And then the lecturer went on to show that to read the Bible in the public schools is not teaching sectarianism. If the State permits and requires religious instruction in our feval and reformatory institutions, why should it forbid the same in our public schools?

Judge Bennett, of the Wisconsin court, has recently decided that to read the Bible in the public schools is not a violation of the law of religious liberty. "Ethics cannot be taught fully except as we recognize the religion of the New Testament."

"Our children cannot be educated up to the point of good citizenship if their faces are turned from the picture of the character of Christ as it flames forth on the indisputable pages of history."

"Take off my right hand; let my tongue cleave to the roof of my mouth. ere either tongue or hand shall be lifted against the prayer of faith or the ideal character of Christ as they find their proper place in our common school education."

But one word more as to Lincoln and his sense of dependence upon God. Said the first martyr president: "I should be the most presumptuous block-head upon this foot-stool if I for one day thought that I could discharge the duties which have come upon me since I came into this place without the aid and enlightenment of One who is wiser and stronger than all others."

In view of these testimonies from the most illustrious of American statesmen, who shall say that history itself can be fully taught in our common schools while we ignore every semblance of religious instruction?

Friends in Council.

It is one of the greatest pleasures of my life to be engaged "in pleading for the restoration of pure Christianity, and for the union of the people of God, according to the teaching of Christ and his Apostles." What a glorious occupation! What soul-stirring incentives! We need not—as did the Romans at one time—theorize as to what is the chief good, or, *summum bonum*; for it is plainly pointed out in the "foolishness of preaching."—1 Cor. i: 21. The idea of short, crispy items is a good one, and this now is sufficient for my introduction to the "Friends in Council." E. C. THOMPSON.

ELK CREEK, NEB.

PRAYER.—I am indeed highly pleased with the assurance that our most welcome "evangelist," the MISSIONARY, is increasing in power and usefulness. No one can be disappointed in its spirit. It is not the herald of bombast, nor of the "fame" of its editors, but of power, love and a sound life. In compliance with my promise, I offer a few suggestions on the above topic.

Some of the greatest boasters one meets, are persons who do

not pray! Neither at their tables, in the presence of their families, nor in their much talked of "closets," are their voices ever heard in any of the attributes of prayer. True, they know all about it; can "talk bible" on it; and can manage to "make" a prayer, if "called on," where they can be heard! Now, seriously, is he a Christian who never prays? As well inquire, is he a Christian who obeys not the Lord? There are, too, some things to be avoided in prayer; such as formality, cant, and stereotyped and unfeeling expressions. These things in prayer are worse than abominable. They are outrageously and dangerously presumptuous! The Disciple of Christ should never cease to pray—should never abandon the duty of praying. In the words of Jesus, he should "never faint." To abandon prayer is to lose one's grip, so to speak, on one of the mightiest elements of a powerful life. Mere Sunday, or mere special praying will not supply this defect. It is the every-day, all-around, prayerful person that is always and forever true to his Master, his fellow-men and to himself. He who prays not obeys not the Lord. C. W. COOPER.

COLUMBUS, O.

"STUDIES IN SACRED LITERATURE."—In a very interesting article in the MISSIONARY of January 10, under the above heading, is the following: "With the twelfth chapter of Genesis begins the history of Abraham, and the history of Abraham and his descendants, for about a thousand years, occupies the remainder of the book of Genesis, and with the exception of the book of Job, all the other books of the Old Testament."

In all kindness I would say that the book of Job forms no exception, as Job, together with his three friends, was a literal descendant of Abraham, being the third son of Issachar, one of the twelve sons of Jacob (Gen. xli: 13), and one of the seventy souls that went down into Egypt at the call of Pharaoh and Joseph. The first named of Job's three friends (Job ii: 11), is Eliphaz, the Temanite, the oldest son of Esau; who was Issachar's first cousin, and Job's second (Gen. xxxvi: 4). The next friend named is Bildad, the Shuhite, so I conclude he was a descendant of Shuah, the sixth son of Keturah, Abraham's second wife (Gen. xxv: 2). The remaining friend, Zophar, the Naamathite, we may infer was the fifth son of Naamath, the son of Belah, son of Benjamin. Joseph's brother (I Chron. vii: 1-4). All being the descendants of Abraham, accounts for their knowledge of God and the superior general intelligence manifested by them all. Job, like Moses, must have fled from Egyptian bondage, and what more natural than to settle in Uz, near his relatives, the Edomites, Esau's descendants? M. R. LEMERT.

MAKING CHURCH OFFICERS.—I would like to talk with the friends about making haste in electing church officers. I think we ought to make haste slowly. It is better to be without elders and deacons than to have inefficient ones. Men who do not come up to the scriptural measure are an injury every time. They will either be of the "do nothing" class and be rash in their administration of the affairs of Christ's kingdom. At the same time they may be occupying positions that could be better filled by some fit material that may move in or be developed. Then we ought to remember that it is much easier to put a brother into an office than to get him out of it. Incompetent persons are generally the last to think about resigning and it is a very delicate matter to ask them to do so. I am one of those who think a church can have an existence without an officer. Far better leave the Lord's work in the hands of the evangelist until proper material is developed out of which to make officers. R. L. McHATTON.

EUREKA, CAL.

An intelligent and observant brother, for over forty years identified with the Disciples, remarked to us recently concerning a new church, which now has bright hopes of future growth: "It will prosper no doubt, unless it rushes into the election of elders and deacons without due consideration of their character, ability and qualifications." Bro. McHatton is right—"make haste slowly." Experience and the Bible teach us the same lesson in the matter.—[Ed. M. W.]

Friends and readers of the MISSIONARY WEEKLY, I come before you unexpectedly as contributor to these columns. I accept the opportunity gladly, however, as I desire to "do with my might what my hands find to do," that will aid in greater appreciation and more thorough understanding of the spirit and the purpose of the Christian cause.

"Friends in Council." That's right. There is strength in council. God's plan for reaching the hearts of men, and securing their hearty co-operation is a plan of reason. "Come, let us reason together, saith the Lord." Now, then, let us glean from the thoughts of the great and wise of the present and past centuries, compare the result with the infallible mind. Let us do this kindly, yet strictly, for the end of all is judgment, and judgment implies freedom of action upon our part now, otherwise it would be no judgment at all. V. W. DORRIS.

[It is council not counsel.—Ed.]

I wish to talk to the "Friends" a little while this evening about a curious statement made by Mrs. Ward, author of "Robert Elsmere." In the N. A. Review for February she has an article entitled "Sin and Unbelief," in which is contained the following: "Trust, or faith; memory, or love; these will be the springs of the future as they have been the springs of the past. But the Church of the future will demand a stronger trust from its members than is demanded by what we call orthodox Christianity. It will demand a trust in God, independent of all 'schemes of revealed religion,' independent even of all certainty of an immortal life, a trust absolute, complete, and unreserved."

The utterance which seem to me so curious in the above is that the church of the future will demand a trust in God independent of all schemes of revealed religion. How there can be a church (eklesia) of the future, present, or past without any scheme of revealed religion; and how a church could demand trust in God without any revealed law are things very wonderful. Paul had a quite different notion of the matter when he asked how a man could believe ("trust") in him of whom he had not heard. Of course the author of Elsmere would not accept Paul as good authority; but, aside from the claim of Paul's inspiration, might he not be as good authority on this subject as Mrs. Ward? As specimens of intellectual power, would not his epistles compare favorably with any production of this astute author? A. CLARK.

ADD RAN COLLEGE, TEXAS.

The three Greek words, viz: Baptizo, meaning dip, or immerse; Rantizo, meaning scatter or sprinkle; and Chezo, meaning pour, are not synonymous words meaning the same thing; but are three different words, having three different meanings. These three words anglicized have the following forms: 1. Baptize; 2. Rantize; 3. Cheize; and when translated we have for the first, dip or immerse; for the second, scatter or sprinkle; for the third pour. Now, as we have the anglicized form of the Greek word Baptizo (the word Br. I suggest that we use the two Greek words Rantizo and Chezo in their anglicized form, as they have been used in the past. We should say, Rantize and Cheze. We should never say, Baptize, immerse, or pour. How could a man be baptized in any other way? He must be dipped if

baptized. To Rantize or Cheize is not to baptize now, nor ever was. J. H. D. TOMSON.

I desire the counsel of this circle more than merely the honor of being a member. If there is any one thing that would promote the cause of Christ more than another, it would be to see closer and stronger bonds of sympathy among its adherents. This is true of the individual church in its special field, and it will be true of the churches collectively taken in their field—the world. I have felt the need of such a council of my brother ministers since I began my work in Richmond.

The people's judgment on this point is, that the preachers are jealous of one another's work and ability, and for this reason are cold and unsympathetic. I must say that I do not believe this conclusion is always incorrect. This being true it is no wonder churches are cold unsympathetic and non-co-operative in the common cause. I am among the youngest and poorest of preachers in the council, therefore, I sadly need its counsel and sympathy. But if I know my heart at all I am free from the pride that is hurt at another's success or superior ability, though it raise him to any eminence of honor and praise. I desire to accomplish the most that is possible for me, and if that be only in the small vicinity in which I live, and my Master is glorified in the end, I shall be content. To do this much we all need each other's hand of advice and encouragement. Therefore, I hope that the tie of Christian love may be strengthened from our being called into this friendly council, and that the words here exchanged will "provoke us into love and good works." E. A. C.

FROM A LETTER TO A DISTANT RELATIVE.—Dear brother and sister: Your letter of recent date from the quiet valley in the distant West was received with joy and read with eagerness. We join you in deploring this wide separation of the members of one family, but while it is unpleasant we must endeavor to make good come from a present evil, as no doubt it will. I am sure there is a mission for you two in the place and circumstances where you are, or you would never have been planted there. When we grasp the idea of a wise and beneficent Providence, working through us for the redemption of the race, we may solve many otherwise bewildering problems. Sometimes this idea may be unwelcome, but only, I fancy, when we are too unwilling or too weak to work in harmony with it. It takes courage also, as I can testify, to accept it and to be true to it with an honest purpose. It has not always been according to my plans and purposes, but in the end I have found it best when I have surrendered to the call of God's plan. My experience and observation is also that to submit brings the only possible and satisfactory solution of life's problem. We may not see the end from the beginning, but we may not therefore hesitate. God is concerned that his work shall be done, but he will not use an unwilling instrument. What sadness must come with a miscarried life! It is a discarded instrument that God desired to use; a symbol that hindered hopes, disappointed success, of selfish disappointment. Let us accept our place in God's great plan and accept our place in Yours. MONMOUTH, N. J.

While beholding the Howling gales at Cairo, I noticed a little boy about five years of age standing in the circle of worship, with his father, with his eyes intently fixed on the parent, he threw his head to and fro, howling just as the father did. How true it is that the children are largely what their parents are. Fathers remember that your children are taking lessons from you. It is the unconscious influence of our lives that tells on

the lives of others. How important, then, that fathers shall take Jesus as their leader, so that when they shall stumble or fall the child will be looking in the right direction and see beyond them the unchanging Christ. LEVI MARSHALL.

AKLON, O.

I am well pleased with the MISSIONARY WEEKLY, especially the Council column. The Legislature of Nebraska has, after twelve years of earnest petitioning of the temperance people of the State, adopted submission for a Constitutional amendment to prohibit the manufacture of and the sale of King Alcohol, not as we prohibitionists desire, but as a double header. The second proposition is for Constitutional high-license. We have had high-license eight years, and the majority of the people are dissatisfied with the license system. The election will be held in November, 1890. I hope the time will soon come when every State will fall into line with the West—Kansas, Iowa, then Nebraska.

JOHN A. GARDNER.

NICKERSON, NEB.

THE OTHER SIDE.—We dare not become so enamored of the social phase of our work as to neglect study. No man can succeed now in the pulpit, especially in the pastorate, more especially a city pastorate, who does not read regularly, study closely, think vigorously. He must read the best books on all subjects. This the sovereign cure for cranks, egotists and bigots. Read latest books; keep up with the thought-drift of the age on everything. Inform yourself on whatever agitates the minds of men. Nothing human can be indifferent to you. Read systematically six to eight hours daily. Annotate, classify and index what you read and use it to illustrate, freshen the thought of your sermon. To escape the charge of plagiarism make all you tonef yours, like Herder, and then turn it as a side-light on your text, use it as a feather to your arrow, or weave it as threads of gold into your sermon. Truth, accurately stated, in simple terms is the only true eloquence. Get books—standard books—on all subjects, current magazines, best secular papers, feel every day the mental and moral pulse of the Nation—the race; then having made out the diagnosis, go to the book and give the remedy as prescribed by the Great Physician. C. S. LUCAS.

AUGUSTA, GA.

The March Collection.

—The March Collection for Foreign Missions ought to realize more than twice as much as any previous collection. God is speaking to us in his word and in his providential dealings. We are going forward. While this is the case it will not do to call a halt or sound a retreat. Enlargement is the word, not retrenchment. The appropriations cannot be cut down. The men in the field cannot be recalled. We have put our hand to the plow, and must not look back. There is only one thing for us to do, and that is to second with generous offerings the resolution unanimously and enthusiastically adopted by the Springfield Convention. Let our deeds correspond to our word, and money enough, and too much, for all necessary purposes will flow into the treasury. Let all give as the Lord has prospered them, and there will be no lack of funds to carry on the present work, as well as to enter new and inviting fields, and to set up our banner in the name of the Lord.

It is as easy to draw back a stone thrown with force from the hand, as to recall a word once spoken.—Menander, B. C. 340.

Missionary Field.

BY NEIL MCLEOD.

COLLECTION FOR FOREIGN MISSIONS.

The first Lord's-day in March is the time set for this collection. Has this been duly announced in your congregation? If not please see that it is done without delay for the time is short. Call the attention of your preacher to it, if he has been too busy (?) to think of it. If you have no regular minister get some one to make the announcement, or make it yourself. Say that you wish to give something and give all who are willing an opportunity to join with you in so doing.

There can be no objection to this. If there should be anyone in the church that is opposed to Foreign Missions or that does not wish to give anything, let him be fully persuaded in his own mind. He that regardeth the day regardeth it to the Lord.

He that regardeth it not, to the Lord he doth not regard it. No body is under any necessity to give to Foreign Missions on the first Lord's-day in March. He can give some other day. If there be first a willing mind it is accepted according to that a man hath. If there be not a willing mind, so much the worse for that mind. But give every one an opportunity, and stir up the pure minds by way of remembrance.

The demands of the work were never so great as now. Our ability, as a people, to give are greater than ever before. Our obligations are correspondingly great, and we must give account of our stewardship.

Then we should be encouraged by the success of this work. From the weak and small beginning thirteen years ago, how has this work enlarged! What hath God wrought! Missions have been planted in England, Turkey, Scandinavia, India, Japan and China.

There are 59 missionaries in these fields. Nearly 800 souls were saved last year, and more than 4,300 since the beginning. We gave to this work last year less than \$60,000. This is a pitiful, beggarly sum for a people 700,000 strong. But the Secretary says that only one church in six has, thus far, given anything to the work. And that not more than one-tenth of the entire membership is doing anything to send the gospel into the regions beyond.

It is proposed to raise \$100,000 this year. This is nearly twice as much as was given last year. But it only requires that all will do their duty in the fear of God and it will be easily done. If every church would give a little, the half of this sum could be raised in the March collection.

The following words from the Corresponding Secretary should be carefully heeded:

"The first Lord's-day in March is the time for collection in the churches for Foreign Missions. It was decided at Springfield that a strong effort be made to raise \$100,000 this year. This means an increase of nearly one hundred per cent. Thus far less has been received than during the corresponding months last year. March is not a good month for a collection. The roads are usually bad; the weather is apt to be inclement. A stormy day cuts down the offerings at least one-half. In many places in the country it is impracticable to get to church at all. It will be seen that an earnest effort on the part of all is needed. Those who cannot go to church on that day should send their contributions.

Christians may learn from converts from heathenism. A Zulu preacher says: "The gospel is a great wagon loaded with salvation. Christ told his disciples that it was to be carried to all nations. Believers are Christ's oxen. They are yoked to this gospel wagon. The load is to go and be distributed unto all nations. It matters not if the oxen are lazy. God takes them out of the yoke, leaves them, and puts in others—those that will draw—and he is the leader. Who of us are not drawing the gospel wagon? Look out! or you will find yourself left on the road. Turn not back because the load is heavy, but pull, and strength will be given to you."

What is needed in all holy work is to depend upon nothing and upon nobody (much less upon self), but God.—Pepper.

Studies in Sacred History.

BY M. B. RYAN.

ANTEDELUVIAN CIVILIZATION.

The antediluvian world is apt to be a very shadowy world to us. There is so little said about the activities and experiences of men in that age, that their material condition is almost lost to sight. That they were born and lived, begot children and died, is the most that is told us of many of the persons mentioned. And yet the little that is told us directly, coupled with what we learn indirectly, is enough to set us thinking, and to justify us in inferring certain things in relation to the material side of antediluvian existence. In the short history of the descendants of Cain, covering not more than a quarter-page of the Bible, we get a glimpse of the beginning of a material civilization. And let us remember that it is only a glimpse of the beginning. It is not to be supposed for a moment that this is a full record of the achievements of men, even at that early day, in mere material things. It is simply an indication to us of what must have transpired, though unrecorded. There were doubtless many occupations, and many inventions and discoveries in addition to those mentioned. We know by our own experience that one occupation, invention or discovery, urges on, and promotes others. The pursuit of agriculture promotes activity in, and brings prosperity to other pursuits directly connected with it. One great invention necessitates and incites to others. The invention of printing with movable type, has led to the invention of the multitude of appliances which to-day are to be found in any well equipped printing office. The discovery of coal, and of the power of steam, has necessitated other discoveries and stimulated inventions, too numerous to be recounted. The discovery of electricity has flooded the world with unheard of appliances for utilizing its power. Our wonderful civilization is largely the outgrowth of a few discoveries and inventions made within the past few centuries.

Now is it not perfectly supposable that something similar to this, but certainly on a less extensive scale, would take place among the antediluvians? When Tubal Cain discovered the metals and their uses, would it not stimulate men to invent methods for their manufacture, and implements to be made from them? And would not the use of those implements incite to new occupations, and these in their turn demand new appliances and so carry on the process without limit? Man was much the same then as now, without a doubt. "Necessity" to him would be "the mother of invention," and, as it is now, every new invention would create a new necessity. And so the activities or life would be multiplied; trades and occupations would increase in number; the necessities, and the luxuries of life would become the object of barter; possibly money of some kind would be introduced; men would grow rich in material wealth; civilization would take on a many-sided character; each sense would have its minister, and the whole material man be gratified.

There is nothing in the sacred record antagonistic to this view of the case. We are apt to think of that early race as always living in the simplicity in which we see the first generations. But we must make allowance for the influence of time, and the stimulation of increasing population to incite to, and give facilities for advancement in material things. We need not think that because God destroyed the antediluvian world, it was therefore a barbarous world. This is not the cause alleged for its destruction. On the contrary, it is intimated that the enormities, which brought down the judgments of heaven upon it, were the fruits of a civilization, which, while it was material in the bases sense, was nevertheless quite highly developed. It was a godless world, but not a barbarous one.

Let us look at some of the presumptive evidences of the existence of a complex and vigorous civilization before the flood.

1. Man started in the beginning of this period with powers of body and mind more perfect than he has ever since possessed. He was made in the image of God, mentally and morally, and

given a body endowed with pristine vigor. And although sin has wrought havoc among his moral powers, there is no evidence that it had destroyed any faculty of mind or body. He began his course with his powers at their zenith.

2. Man very early began to invent and discover. In the third generation from Cain we have the invention of musical instruments, the discovery of metals, and the invention of "cutting instruments." Here we have some of the most useful discoveries in the whole history of man.

3. Men's finer feelings early asserted themselves. The love of music which led Jubal to invent musical instruments, indicates that, thus, early in his history, the aesthetic side of man's nature was reaching out for food and cultivation.

4. The time was ample for a very extensive development of all the arts and sciences known to that age, and for the accumulation of a large stock of experience in all the concerns of life. According to received chronology, a longer time must have elapsed, in all probability, between the inventions of Jubal and Tubal Cain and the flood, than has elapsed between the Norman Conquest and our own day. In that time the rustic flute which sounded the first note of artificial music in the human ear, may have evolved into an orchestra of varied tone; and the blunt implements of metal which gave man his first help in the mastery of nature may have been superseded by an armory of weapons, both offensive and peaceful. That this was true, and that all departments of human efforts were subject to the law of advancement, I think to be most highly probable.

5. Men lived to an immense age, and consequently could utilize their experience and accumulated knowledge, and carry out their designs in advancing civilization without hindrance, as far as the time element is concerned.

6. An increasing population would demand and stimulate an interchange of thought, and induce a condition of things that would develop the faculties and foster advancement in material things. This is the result of city life everywhere. And that the antediluvians lived in cities to some extent is highly probable; that they lived in populous communities is almost certain from the record. Almost in the beginning of their history, Cain "built a city." His posterity would not be slow to imitate his example. There is no evidence of any wide dispersion of men before the flood. The descendants of Cain and those of Seth must have lived in close proximity, for they intermarried, and the evil of the one race contaminated and ruined the other. The denser the population grew the more varied would their civilization become.

7. The building of the ark is evidence of the skill of that race in handicraft. There is no intimation that Noah was divinely directed in building the ark, except in the matter of specification of size and structure.

8. The cultivation of the vine, and the manufacture of wine from it, immediately after the flood is evidence that Noah brought the knowledge with him from the other side.

9. The remarkable civilizations which greet us a few centuries after the flood, and which, doubtless, took their rise soon after that event, argues strongly for a large inheritance of the ideas and skill of civilization beyond the flood. That cluster of cities on the Shinar Plain, and those equally renowned, and nearly as ancient, in the valley of the Nile. That tower of Babel, built of brick and bitumen, whose top was to reach into heaven. That "wonder of the world," the marvel of all the ages, the Pyramid of Cheops; whose erection required the combined labors of 11,000,000 men; whose base covers a ground space of nearly thirteen acres; whose apex towers 450 feet high; whose proportions are mathematically adjusted, its sides equal, its angles right angles, its perpendicular height in proportion to the circumference of the base as the radius of a circle is to its circumference; its interior passages arranged with an astronomical signification; and all its measurements and proportions so exact that the best mathematical instruments of the present day can hardly detect a discrepancy; this "miracle in

stone" was built according to received chronology, but a few centuries after the flood. Whence came all these achievements in so short a time unless men had acquired science, and art, and skill before the deluge to be handed down, through Noah and his family, to the new world. Is it reasonable to suppose that the knowledge and the skill required for these triumphs of human effort, were all acquired in the few centuries which elapsed between the flood and the time when these things burst on our view as grand realities? A period, too, when the nations were emigrating into new lands and making new homes, a condition of things always unfavorable to invention and discovery! With almost equal justice might we claim that the legal knowledge and astute statesmanship which have made the Declaration of Independence and the Constitution of the United States the wonders of the modern world, and the foundation and bulwark of American liberty, were acquired and developed between the landing of the Mayflower and the period of the Revolution. These were very largely an inheritance from beyond the seas. And so, we must fain believe, that the knowledge and the skill which made the immediate antediluvian civilization, with their achievements, possible where legacies, in large measure, from that world on whose ruin they built.

When the roaring tides of the Deluge from their two-fold source—the windows of heaven and the fountains of the great deep—met and surged and swelled, till every height was covered; it was not a wholly barbarous race they engulfed, but one that had accumulated many evidences of man's mastery over nature. And amid the debris of that ruined world, there doubtless lie waiting the hand of science to disentomb them, many of the implements and productions of that old civilization; and we need not be startled beyond measure if we are yet called upon to view a sword forged by the hand of Tubal Cain, or a harp whose strings have been swept by the fingers of Jubal.

How to Help the Pastor.

BY MISS NETTIE FILLMORE.

Be regular and prompt in attendance at Sunday services. Go in the spirit of prayer, eager to learn and to do. Give earnest attention to the sermon. The reflex influence of the audience upon the speaker is very great; much so-called "dull" preaching is the result of dull hearing. Speak to strangers; the preacher, from his very position in the house, is unable to do this.

Always be in your place at prayer-meeting. Become a member of some of the societies, agencies for furthering the cause. Do your share of work in them to the best of your ability. Report cases of sickness or other misfortune among the membership to the pastor, and do your part in relieving them.

Have a cheerful way of looking at things. Preachers need encouragement as much as other mortals. If a sermon has been helpful to you, say so. It is a duty not to withhold praise where it is due.

There is another phase of helpfulness not so often considered in that light, i. e., helping by not hindering. The pastor, by virtue of his office, should be a leader, and should have a large share in arranging and carrying on the work. If he submit a plan, the result of prayerful thought, good judgment and great experience, don't tell him that you cannot see how this new method is any improvement on the one that has been in use here the past quarter of a century, or that he must go slowly because our people are particularly opposed to innovations. Don't allow your criticism, prejudice and weak faith to kill his enthusiasm. A bright glowing fire can be changed to black smoke and be finally extinguished by a liberal use of wet blankets.

Don't take your pastor to task for not calling on you every few weeks. He has something more important to do than spend a half day with you every few months. Don't expect him to know intuitively when you are in trouble and need his sympathy. In short, don't hinder by discouragement and fault-finding, but help by cheerful co-

operation. And remember that helping the pastor is the best way to help the church in all its interests.

Letter From Hurda.

BY T. H. MARSHALL.

The annual examination of the children of the mission schools in Hurda was held during Christmas week, and the results were very satisfactory. The teachers deserve much credit for bringing the children up to such a state of proficiency. On Christmas day the children of the Sunday and day-schools assembled in the compound of the mission bungalow, when prizes were distributed to those who had obtained the highest number of marks during the examination. After some singing and reading by the children the prizes (about 80) were distributed to the children by a friend of the mission. After this part of the programme was concluded the children, together with their friends, were regaled with sweet-meats and oranges. The weight of the sweet stuff sounds rather big, being about 140 pounds; but when you consider that about 400 children were gathered together the astonishment rubs off some. Before they dispersed they sang a beautiful hymn, the chorus of which is—

Iai Prabhu Yishu, jai adhiraji
Iai Prabhu jai jai nari,

and the memory of the sweet words, together with the pretty tune, will linger in the minds of those who heard it for many days to come. Thank God for the privilege of hearing His praises sung in such a glad manner in a heathen land and by a heathen children. There was no screaming or screeching as one would expect from so many native children. Everything was done decently and in order. Their behavior was splendid. The power which Bro. Wharton exercises over them is just astonishing.

In the evening a bountiful dinner was prepared by Sister Wharton, to which about 23 sat down to enjoy. The rest of the evening was spent in singing and a healthy discourse.

Miss Sue A. Robinson arrived safe in November last, and we do feel thankful to have her with us; but oh! the laborers are yet so few, and there are so very many around us who are dying daily without the glorious news being given them. Our prayer is that Sister Robinson may be the means, in God's hands, of turning many from their sinful, idolatrous ways to serve the living and true God.

Bro. Wharton took a tour round some of the villages a few miles from Hurda and gives a glowing report of the attention he received from the villagers, the earnestness with which they listened to the grand old story of the cross, and the attraction the magic lantern had for them. There is a grand opening here for plenty of workers. Luke x: 2. Jaganath had a busy time selling books, distributing tracts and preaching.

One of our converts, named Anand Rao, has been pressing for permission to go and tell the "good news" to his native countrymen among the hill tribes. After much deliberation he was allowed to go. The results were quite beyond our expectations. Already seventeen have decided to become Christians and have been baptized into that Name which is above every name. Truly this is the Lord's doing, and it is marvelous in our eyes. Bro. Wharton has also baptized two villagers about eight miles from Hurda.

We have had under consideration the starting of a new station about eight miles from Hurda by placing our school teacher, with his wife, in the new field to stay. Though this will entail much additional labor to those at present engaged in the work here, still we feel that this extension should be made, the calls being so pressing and the prospect so good.

Sister Levermore, I am sorry to say, has been laid aside by sickness. She is at present in Bombay under the care of a good doctor and is being nursed by Sister Robinson. Prayers are offered up daily for her recovery to health. The last account we received showed that our prayers were being answered.

Regarding the request I made some time ago for a good man to be sent out to work among the Europeans, I pray that the

time is not far distant when that prayer will be answered. I feel that this would be a stimulus also to the work already engaged in, as one of the greatest hindrances to the success of the work among the heathen is the godless manner in which so many nominal Christians live. We are again left without a preacher in this station. There are also other stations where the sound of the gospel is not heard. This is a deplorable state to be in. Men and women are living on from week to week without God and without hope in the world, though that they will hear the gospel, when preached faithfully, has been proved to us. Yet how shall they now hear without a preacher, and how shall they preach except they be sent? Rom. x: 14-15.

Bro. Wharton is at present engaged in the "Mela," or annual fair, which is held in this city. He is having a splendid hearing. The magic lantern is doing a grand work. It is being used every evening, when incidents in the life of Christ are exhibited and very ably explained by Nathoo Lall.

Jaganath and Anand Rao are away among the hill tribes strengthening the new converts by words of cheer and encouragement, and preaching the gospel to all who will hear.

Brethren, we desire men to strengthen the hands of the missionaries here, but far more we desire your prayers for the success of the work that is already being done, that the hearts of these noble men and women, who have left everything they hold dear but Christ, may be cheered in knowing that while they are working here the brethren at home are offering up petitions daily for God to acknowledge their labors in giving them souls for their hire. They desire no greater honor than to be spent in His service.

The Lord will come, and he not slow;
His footsteps cannot err;
Before him righteousness shall go,
His royal harbingers.

The nations all whom thou hast made
Shall come, and all shall frame
To bow them low before thee, Lord!
And glorify thy name.
Hurda, Jan. 10, 1889.

A Word to Idlers.

BY J. Z. TYLER.

Idleness is the bane of body and mind; the stagnant pool breeds vermin. An idle brain, saith the proverb, is the Devil's workshop. They that do nothing are in the ready way to do worse than nothing. Much of our melancholy is born of idleness. Sloth, like rust, consumes faster than labor wears. The key that's used is always bright. The field where no one toils produces thorns and thistles and noxious weeds. So the soul that is not active.

Socrates, the Greek philosopher, says that not only they who do nothing, but they who might be better employed, are idlers. In ancient Athens idleness was regarded as a criminal offense, and it should now be so regarded in the kingdom of Christ. Paul says, "If any man work not neither should he eat." In a work-house in Hamburg, idlers are punished by being suspended in a basket, above the tables, so that they can see and smell the things provided for the industrious, but are not allowed to taste them.

As Satan selects his disciples when they are idle, so our Savior chose his while they were busy at their trades—mending their nets or casting them into the sea, or, like Matthew, sitting at the receipt of custom. Every one whom he calls is called to a higher service. The Gospel makes no provision for idlers. Every church is intended to be a hive of industry. Every one, like bees from the hive, should go forth to the fields and return well laden. So is the hive filled; so the church; so heaven itself.

Two great enemies—Hood's Sarsaparilla and impure blood. The latter is utterly defeated by the peculiar medicine.

Children Starving to Death

On account of their inability to digest food, will find a most marvellous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. Coher, of Waco, Texas, says: "I have used your Emulsion in Infants wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

SUNDAY-SCHOOL LESSON

MARCH 10, 1889.

THE CHILD-LIKE SPIRIT.

MARK ix: 33-42.

GOLDEN TEXT.—Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark x: 15.

SUBJECT.—Greatness, Service and Offenses.

TIME.—Autumn A. D. 29.
PLACE.—Capernaum.
PARALLEL ACCOUNTS.—Matt. xviii: 1-7; Luke ix: 46-50.

INTERVENING EVENTS.—About a week after the last lesson, occurred the transfiguration on the mountain in the presence of Peter, James and John. After coming down from the mountain, Jesus healed a demoniac child which his disciples had been unable to heal from the weakness of their faith. They then go to Capernaum through Galilee. He, there again, predicts to his disciples his betrayal, death and sufferings, and his resurrection on the third day. Peter pays the tribute money with a coin found in the mouth of a fish.

REVISED VERSION.
33. And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way?

34. But they held their peace: for they had disputed one with another in the way, who was the greatest.

35. And he sat down, and called the twelve; and he said unto them, If any man would be first, he shall be last of all, and minister of all.

36. And he took a little child, and set him in the midst of them; and taking him in his arms, he said unto them,

37. Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth me, but him that sent me.

38. John saith unto him, Master, we saw one casting out demons in thy name: and we forbade him, because he followed not us.

39. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me.

40. For he that is not against us, is for us.

41. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

42. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

33-34. And they came to Capernaum, etc.—Though the disciples believed that Jesus was the Messiah, and that he would soon establish his kingdom, they had no conception of the true nature of that kingdom. They still expected the establishment of a great earthly kingdom, with its positions of honors to be conferred on the favorites of the King.

They, looking forward with the hope of being appointed to some of these high positions, and were discussing among themselves, while separated from Jesus, the question, Which of them should receive the highest positions. Jesus, knowing what thought was uppermost in their minds, asked them, "What were ye reasoning in the way." He asked this not that he did not know, but he wished to teach them more clearly the true nature of greatness. They could make no reply.

They seemed ashamed that one so unselfish as he had always shown himself to be, should know the selfish ambitions that influenced them.

35-37. And he sat down and called the twelve, etc.—Calling the disciples around him, he begins to teach them some important truths concerning the nature of his kingdom and true greatness. He teaches that true greatness is not to be reached by the spirit of self-seeking, by ambition to appear great in the eyes of men—that he who thus seeks it will obtain the lowest place, but that he who would wish to reach the highest place must seek it in a spirit of love, self-denial and humility, and a willingness to perform for others even the lowest services.

He is the greatest who claims the least for self, but does the most for his fellow-men. Jesus himself was the highest illustration of what he said to his disciples. (Matt. xx: 28-29; Phil. ii: 5-9.) Jesus does not here condemn those who seek high positions from a desire to be the better able to help their fellow-men and to promote the honor and glory of God. As an illustration of what he had been teaching he takes a little child and sets him in their midst, and then taking him in his arms he said that whosoever receiveth one of such children in his name receiveth him—that is, that those who are honored in his kingdom must, as the little child, be humble, free from pride, ambition, rivalry and jealousy—must be loving, trustful and obedient, teachable, free from worldly desires and indifferent to the distinctions of rank and wealth, "for of such is the kingdom of God." He who receives such an one in his name, that is, from love of him, receives not only him, but receives also him that sent him.

38-40. And John saith unto him, etc.—An incident that occurred probably during their missionary tour was recalled to John's memory by the above statement. The twelve had seen one casting out demons in Christ's name and because he was not following them as one of Jesus' disciples, they had forbidden him to exercise this high gift. John had begun now to think that by their conduct they had been guilty of a haughty spirit, and of not receiving Jesus. He refers the matter to the judgment of Jesus. Jesus replies, Forbid him not. He was one of those little ones seeking to serve Jesus by doing good in his name to his fellow-men, and should not be interrupted in his work. No one whose love for Jesus leads him to such work, would soon be found opposed to him. Every one must be either for Christ or opposed to him: There is no neutral ground.

41-42. For whosoever shall give you a cup, etc.—Jesus now resumes his discourse and teaches them that the smallest act of kindness to "one of these little ones" done in his name will be accepted as an expression of love to him. On the other hand he teaches that it would be far better that one should die, than that he should in any way place a stumbling block in the way of others and lead them into sin.

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Words of Comfort.

God's Comforter.

BY MARY G. WOODHULL.

"God hath appointed Time to be the healer of sorrow."

Pale Sorrow came and touched a human heart

With fingers trembling cold;

And all its blithesome joy was turned to pain.

And anguish manifold.

Then came sweet Sympathy, with bated breath,

And whispered words of peace;

But God and Heaven seemed far away,

The heart-pain would not cease.

Days passed—and yet the poor, torn, bleeding heart

Beat unobtrusive still;

No joy, no rest, no comfort—could this be

The loving Father's will?

The stern Necessity, with vigorous arm,

Aroused from apathy;

Days, weeks and months went by; yet,

The heart beat hopelessly.

And then at last a Heav'n-sent Angel came

With healing in his wings;

The stricken heart all scarred with many wounds

Revives at length and sings.

For very joy that life again seems sweet,

That prayer's turned to praise—

So God hath destined Time, the Comforter,

Earth's drooping hearts to raise.

THE OMNISCIENT GUARDIAN.—A painter named Leach died recently in England. When a boy he attended a large boarding school. It was not customary for the parents to visit their children at school; but the loving mother felt such a strong desire to see her son that she arranged this plan: All around the playground of the school were high blocks of buildings. Mrs. Leach hired an upper room in one of these. Into this room she went every time she came to the city, and there, from the window, looked down upon the happy little fellows playing below. One among them all her fond eye would seek out. He did not know that any one was looking down upon him. He did not think that his best friend on earth was so near; that if he had spoken her name, she would have answered him at once: but on he went with his play, while that tear-dimmed eye followed him wherever he moved. She was an emblem of our ever-watchful God.—*Biblical Museum.*

To come to consciousness is evermore to come to power. Christ says: "I am come that ye might have life, and that ye might have it more abundantly." Consciousness, deepened, varied and extended, is doubtless all there is in life in any world.

THE TRIALS WE DREAD.—The fear of trouble and calamity is the constant burden of many. As they entered this year they were plagued with anticipations of evil, and all through its course they have had forebodings of calamity. Some of these fears, if we could analyze them, we should find difficult to describe. They are often undefined and palpable. There is frequently no real reason for our anxiety. Some of the trials we dreaded we have altogether escaped. Our fears generally were from a lack of faith. Our Lord's counsel is, "Let not your heart be troubled." If, through our infirmities, we find it difficult to do this, we certainly ought to be able to say, "What time I am afraid I will trust in thee."

The glory of Heaven will be in seeing Jesus. "A little while and ye shall see me, because I go unto my Father. Where I am ye shall be also." When we return home after a long absence, it is not the house, or the furniture, or fire-side that awaken our joy. It is meeting the loved ones. If they have gone, every forsaken room or empty chair is an agony. So in our Father's house, it will not be the pearl gate or the streets of gold that will make us happy. But O! how transcendently glad will we be when we see our Lord! If we ever weep in Heaven it will be tears of joy at meeting Jesus. Perhaps in that "upper room" also, he may show unto us his hands and his side, and we may then cry out, as did happy Thomas: "My Lord, and my God?"—*Dr. T. L. Cuyler.*

Be not slow in common and usual acts of devotion, and quick at singularities; but having first done what thou art bound to, proceed to the extraordinary of religion as you see cause.—*Jeremy.*

Prayer will make a man cease from sin, or an evil will cease from a man to cease from prayer.

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Lord of the harvest, send, we pray,
Reapers for fields already white,
The sheaves are thick and ripe to-day,
Help us to gather ere 'tis night.

We regret to hear that our faithful Secretary, Mrs. Shortridge, the editor of the *Missionary Tidings*, continues in such weak health. Truly, she has worn herself out by her constant labors for the cause of the C. W. B. M. But how much better to wear out in such a cause, struggling even unto death for God and humanity, than to rust out in idleness—"to rust unburnished," not to shine in use.

"As tho' to breathe were life!"
As Tennyson puts it, "Let me die in the harness," said a famous preacher, who fell fighting with his face to the foe. And this is the aspiration of every earnest heart, which is stirring day and night, in season and out of season—to win the greeting, "Well done, thou good and faithful servant," from the Master's dear lips. When labors and struggles are over and we are permitted to see the record of the deeds done in the body, in this honest hour of reckoning, it will not be how much, but how little, oh! how little, we have done for Jesus!

Last week we had the pleasure of listening to the first missionary Virginia has ever sent to foreign shores, our young brother, P. B. Hall. How our hearts burned within us as we thought of the sacrifices he was making for Christ's sake and the gospel; of the home and friends he was leaving, perhaps never to see them again in this life, of the Christian fellowship he would not know again in heathen lands, of the songs of Zion he would not sing, or hear sung in his native tongue for weary years, and yet he said he "counted it all joy!" Dear young sisters of the old State, are there not some of you who are saying in your hearts, "Here am I, oh! Lord, send me?" Only women can reach the women in India, and others of the heathen countries. Oh! shall we let our sisters perish in their sin and degradation when we might save, and help them, and lift them up, and "win souls for our hire," save "souls from error," and so "cover a multitude of sins?" Let us ponder these thoughts in our hearts, and, before God, do our whole duty.

Last week the work of Pandita Ramabai was presented to the Richmond public for the first time. Her marvellous story and romantic history presented by Bishop Randolph and others, made a deep impression upon the large and representative audience gathered at the Y. M. C. A. Hall. She has raised \$16,000 for the college she is building for the child-widows of India, and needs \$9,000 more. There are over two millions of these poor wretched little widows, and their prayer, "Lord, inquire into our case," has been heard and this grand woman has been sent in answer.

Our two young lady physicians, sent by our C. W. B. M. last November, were converted by her; young doctors Baldwin and Merrill.

Farm & Household.
Garden Calendar for Feb.
Make hot-beds and sow large York cabbage; also, lettuce and tomato. Peas for first crop, sow in sheltered part of the garden—extra early is by far the best; at same time sow the seed early as a succession. Plant Irish potatoes—the early rose is a good sort. Radishes may be sown on a warm border; asparagus beds may be top-dressed preparatory to being forked over. Now is a good time to look up a supply of garden seeds.

We have made a discovery lately, which it seems now we ought to have made sooner, that the top of the average kitchen stove is too little elevated above the floor, and that there is in consequence a good deal of back-ache and other discomforts inflicted upon the cook because so much of her work has to be done in a stooping posture. Rather we should say, perhaps, that we have discovered a remedy for the trouble which we have borne for many years, and which we hasten to make known to others in the hope of lessening their troubles. Our remedy is simply lifting the stove upon a platform which will raise it to such a height as will bring the cooking utensils, when on the stove, within easy reach

to one standing in an erect or nearly erect posture. In our own case this required a platform about nine inches in depth, and to save the trouble and expense of procuring a carpenter to build it, we secured an empty packing-box of the requisite size from the grocer, at a cost of only ten cents. Brushed over with some staining material corresponding with the color of the floor, our platform looked neat and as though an established part of the room. The only additional expense involved was that of adjusting the stove-pipe to the new conditions. The top of the stove is now as high as the kitchen table, or a little higher, and the cook and every one who has occasion to use the stove are delighted with the change and the greatly lightened labor.—*Emily Huntington Miller.*

CARE OF COWS.—There is hardly anything better for cracked and sore teats of cows than rich, old, boiled linseed oil. It softens them and enters every crack, and then dries, forming a skin which keeps the sore from dirt and the air, and allows it to heal rapidly. A dairyman invariably cures caked udder by thoroughly and carefully rubbing it with a mixture composed of one ounce of pulverized iodide of potassium, mixed with two ounces of lard. To prevent dry murrin in cattle, keep a trough full of equal parts of salt and air-slacked lime where the cattle may have free access to it, and I know from experience you will not be troubled. Corn-meal is good feed for cows producing butter, but, if you wish to keep up the standard of your farm, buy something besides corn-meal. A correspondent writes: "I have hired my fodder cut for feeding, and believed it paid well. Since buying a cutter, I am more than ever convinced of its usefulness and value, and believe it has saved its cost in one season." Another says: "Instead of dishorning, my father would saw off about an inch of each horn of unruly cows, and they would be quiet and peaceable ever afterwards. We have used the same treatment with similar effect."

If a man is capable of knowing God, it must be because there is in him—that in every part of his being—which responds to something in God.—*F. W. Manrice.*

For Church Extension.
The following sums have been received from February 4 to 11:
Arkansas, \$40; Florida, 2; Illinois, 154.14; Indiana, 9.97; Kansas, 2.15; Missouri, 85.95; Nebraska, 3.90; Ohio, 90.63; Pennsylvania, 100; Virginia, 7.42; Kentucky, 13.06.
Grand total, \$512.17.
F. M. RAINS, Sec'y.
Topeka, Kan.

The ghost at the White House is said to walk half of every night, but he could do double that amount of work, if he wasn't afraid of the morning air, and knew that Dr. Bull's Cough Syrup cured all kinds of troublesome coughs and colds.

She stood at the gate in the late spring twilight, and when she said good-bye, she felt neuralgia kiss her rosy cheek; but she only smiled, for she had Salvation Oil, the greatest cure on earth for pain.

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THURSDAY, - FEB. 28, 1889.

The Godhood of Christ.

In order to understand the work of God it is necessary to come to it with a teachable spirit and an unbiased judgment. We are commanded to grow "in the knowledge of our Lord and Savior Jesus Christ;" and the Apostle Paul wrote of himself, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord." We need have no fear whatever of honest and thorough investigation, and we should rejoice exceedingly when our conception of Christ is exalted and when, at the same time, we are brought into more perfect rapport with the whole range and trend of Divine Revelation.

To view Christ as "both God and the Son of God" is to accord to him the highest prerogatives and glory without detracting in the least from his power to sympathize with us in our "infirmities." Bro. Long denies that Jesus Christ is God, affirming that "so far as the word goes no Apostle ever taught that Jesus was God, but always the Son of God."

Last week in our reply to Bro. Long we concluded that John declared Jesus to be "the true God." (Jno. v: 20). We concluded also that John did not mean to teach that the "Word" (Logos) Jno. i: 1, was a different person from God—did not mean a physical but a metaphysical distinction, a separateness in essentials, and hence did not contradict himself in saying, "the Word was God."

This week we will give attention especially to what Paul says concerning the nature of our Lord.

A modern author has observed a difference between John's mode and Paul's mode of presenting the truth. The reader of John's writings is brought face to face with two prominent objects—first God, and, secondly, the world of humanity. In reading the epistles of the Apostle Paul, on the other hand, one is confronted with three objects, which stand out in great boldness, namely, God, the human world, and between these two, the "One Mediator, himself man, Christ Jesus, who gave himself a ransom for all" I Tim. ii: 5.

While Jesus Christ, according to John, is as truly human as according to Paul; and according to Paul, is as really divine as according to John, and the difference is only superficial, yet to note it will help us the better to understand the peculiar form of Paul's teaching. The Apostle Paul in other words dwells with great earnestness on the *Manhood of Christ*.

Then are, also, two aspects of that sacred manhood in the eye of the Apostle Paul. First he views it in its humiliation, and, ultimately, in its transcendent glorification. He mentions it as "of the seed of David," born under the law, having borne "reproaches," endured "suffering," "shared in our physical weakness," "in all points tempted as we are, yet without sin," and "obedient unto death." He contrasts the Man, Christ Jesus, with Adam.

"The first man was of the earth, earthy; the second Man is from heaven. The first man became a living soul; the second Adam a life-giving spirit. (1 Cor. xv: 45-47.) While the divine, pre-existent nature of Christ is implied in these verses, yet it is as man our Lord is contrasted with Adam. He is the perfect Man, the embodiment of God's own idea of man, restoring through his own humanity our fallen nature and "much more," even granting us "to reign in life" by him. (Rom. v: 17.)

As to the second, or ultimate aspect of that Manhood, Paul says with rapture that, "We wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. iii: 21.

It is through, or by virtue of our Lord's humanity that he is our Mediator and Redeemer, our Merciful High Priest and Intercessor. (I Tim. ii: 5; Heb. ii: 14-18.) "So earnestly and constantly does St. Paul's thought dwell on our Lord's Humanity, says a distinguished writer, "that to unreflecting persons his language might at times appear to imply that Jesus Christ is personally an inferior being, external to the Divine Essence." Immediately following the foregoing sentence the same writer alludes to I Cor. vii: 6, as an example. In this passage, quoted by Bro. Long against our position, the Apostle tells the Corinthians that "there is one God, the Father, of whom are all things, and we unto Him; and one Lord Jesus Christ, through whom are all things, and we through him."

This passage does not show that "Jesus Christ is not God," and fails of the purpose for which Bro. Long quotes it. The statement, "there is one God, the Father," no more denies Godship to Jesus Christ, than the other statement, "there is one Lord Jesus Christ" denies Lordship to the Father, and if it be wrong, therefore, to say God is not Lord, it is equally wrong to say Jesus Christ is not God. Our Lord is, in this verse, distinguished from the one God, as being human, as well as divine, and hence our Mediator. To show still further how Paul dwells on the Manhood of Christ, read Acts xvii: 31. He preached to the Athenians that "God will judge the world in righteousness, by the man (Christ Jesus), whom he hath ordained." In Philippians (ii: 9-11) the Apostle, after referring to Jesus Christ as being made in the likeness of man, and in fashion as a man, and as becoming obedient unto death, declares that "God hath highly exalted him and given him (viewing him from the standpoint of his humanity), a name which is above every name; that at the name of Jesus (the name given him at his incarnation) every knee should bow." Along with this, and similar passages from St. Paul, compare the statement of the Apostle Peter (Acts v: 30): "The God of our fathers hath raised up Jesus (the man) whom ye slew and hanged on a tree. Him (viewing our Lord as to his humanity) hath God exalted with his right hand to be a prince and a Savior."

But we must remember that while Paul lays stress on the human side of our Lord he does not fail to declare his essential Godhead. These two natures of our Lord are the two hemispheres, which, to the Apostle's mind, constitute the sphere of his wonderful being.

We can do scarcely more than point out, in the limits of this article, a few passages in which the Apostle Paul affirmed the

Godhood of Christ. Here, then, are a few that will serve as examples:

(1). Rom. ix: 5. Here our Lord is said to be "over all, God blessed forever." The author of the Epistle has just been enumerating the eight privileges of the Jewish race, and in the passionateness of his desire for the salvation of his "kinsmen according to the flesh," he reaches a climax in the words which we have quoted. Christ's descent, according to the flesh, was so great a glory to Israel because he is "over all, God blessed forever." Wonderfully strong as this passage is as a testimony to the Godship of Christ, it is not more so, perhaps, than:

(2). Titus ii: 13-14. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us." Here the construction presumably, and the context surely, force us to consider the identity of "our Savior Jesus Christ" and "our great God." We know that Christians are looking for the manifestation of Jesus Christ in his glory, and it is he "who gave himself for us."

(3). I Cor. v: 19. "God was in Christ reconciling the world unto himself." It would do violence to this passage to say that one divine being was reconciling the world unto another divine being, or, as some erroneously teach, was reconciling another divine being unto the world. We understand that God, through the humanity of Jesus, in which he dwelt, was drawing the world unto himself. The Deity was veiled in human flesh. (Heb. x: 20).

(4). I Tim. iii: 16. "God was manifest in the flesh, justified in the Spirit, etc." The New Revision substitutes "He who" for "God;" but whichever reading is adopted the pre-existence of Christ is easily deducible from the term "manifest." "His deity is implied," says the author of "Bible Commentary" on Timothy, "as conclusively as if called God."

(5). Col. ii: 9. Here the Apostle says that in Christ "dwelleth all the fullness of the Godhead bodily." We have not been so universal and emphatic in our statement as this passage would evidently seem to justify. This passage may be compared with Jno. i: 1, which we have already mentioned.

(6). Heb. i: 8. Of him whom the angels worship and to whose servants they minister, it is said: "Thy throne, O God, is forever and ever." Jesus Christ is here expressly addressed as God. Compare with this that Messianic prophecy of Isaiah, which must often have occurred to the reader's mind (Isa. ix: 6), in which our Savior is called "the Mighty God" and Father of the everlasting age.

In view of all these citations of Scripture, from the writings of Paul and many more which we could quote, is it possible for us to exalt unduly the nature of Christ?

In order for Bro. Long, or any one, to prove that "so far as the record goes no apostle ever taught that Jesus was God," he must show that not one of the passages quoted from Paul—indeed, that not any sentence written by Paul—declares Jesus Christ to be God. Then, too, he must show that John never referred to Jesus Christ as "the true God." And after he has proved his remarkable proposition, so far as Paul and John are concerned, he must then perform the same task with reference to Matthew, Peter, Jude and James.

But so far as our assertion that Jesus Christ is "both God and the Son of God" is concerned, we need only to find one clear statement of the fact.

We have gladly, however, availed ourselves of this opportunity

to re-affirm the blessed faith of the gospel in the Godship of our Lord Jesus Christ, who took our nature that through it he might draw all men unto himself.

We will aim to discuss a few remaining points later on, but we now wait to hear from Bro. Long.

Editorial Notes.

—Bro. S. M. Cooper, Treasurer of Bethany College, gave this office and city a delightful visit last week. He understands his business, and is a worthy representative of old Bethany. We are pleased to know the far famed institution is doing well and has promise of a bright future.

—The following sad message comes from Bro. J. A. Perdue, well-known to our readers:

SANDERSVILLE, GA., Feb. '89.
DEAR BRO. SPENCER:—I sit in the shadow of affliction. The light of my home has gone out. My wife has gone to be with Christ. She died on the morning of the 18th inst. But I have this consolation, as she lived for Christ she has gone to be with Christ. She said she was going to heaven, that she wanted me to meet her and bring the children with me. Bro. Lucas officiated at the burial.

Fraternally and truly,
J. A. PERDUE.
Bro. Perdue has our sincerest and tenderest sympathy. May the God of all comfort grant him the fullness of "consolation in Christ."

—We have received a number of communications on the subject now being investigated by Bro. Long and the MISSIONARY. It would not be practicable to publish all of these, and as Bro. Long will have something farther to say on the subject we will wait until he is through. Then, if the questions asked and the points raised have not received due attention, we shall hope to give them the consideration their importance demands. The correspondents have our thanks for their thoughtful and courteous letters, and we are happy at seeing the deep and wide-spread interest taken in the discussion of this great question.

—A committee of educators, including the professors of Ann Arbor, the Normal School, Alma College, the University of Michigan and Hillsdale College, gave evidence before the Michigan Legislature on the 17th inst. as to the effect of tobacco on the youth of Michigan. They testified that otherwise bright students were made dull and stupid by the use of the cigarette and that in many cases the power of hearing had been seriously affected. They also said that in nine cases out of ten the use of cigarettes by boys would result in the loss of will power. Superintendent Howell of the Lansing schools, recently sent out circulars to the physicians making inquiries on the subject, and out of two hundred replies there was not one which did not cite one or more cases of boys being dwarfed, made insane, killed or rendered incapable of speech by the use of tobacco. A petition with more than seven thousand signatures has been presented and it is probable that a bill will be passed prohibiting the sale of tobacco to minors.

General News Items.

A combination of Boston and Kansas City capitalists has purchased 32,000 acres of land in the vicinity of Fort Payne, Ala., fifty miles from Chattanooga, and have organized the Fort Payne Coal and Iron Company. The contemplated improvements include developments of large iron ore and coal mines, building of furnaces, coke ovens, pottery and clay-works, establishment of a national bank, etc. Fort Payne is at present but a village of 800 inhabitants, and located on the Alabama and Great Southern railway. There is now being

organized a company in Boston to purchase an immense tract of land adjoining Chattanooga, including a vast coal-field on the mountain adjacent. Purchase prices exceed a million dollars, and the tract of land fronts this city on the north and west side of the Tennessee river, embracing about 25,000 acres of land, and including ten miles of river frontage. The transaction will be consummated March 1st.—The Torrey Botanical Club of New York propose to fill one of that city's needs by the erection of a botanical garden to cost one million dollars. The location of the gardens will be Bronx Park. New York city will give the site and the practical botanists, but others must furnish the money for the buildings. The plan is to appeal to the rich men of other cities, and whoever makes the largest donation will be honored by having the gardens named for him. We trust that we may not receive a circular, as the temptation to strive for the honor would be hard to overcome.—Beginning with last Sunday the whole country seems to have had the "cold spell" of the season. Returns from Montana and Dakota say it is 25 to 35 degrees below zero, but the coldest thus far reported in Virginia is 8 degrees above zero.

—Dr. Edward Sale, of Vinton, Va., who has been visiting in Liberty for some days, killed himself Sunday evening by cutting his throat with a razor.—A dispatch from Kent, O., says: "A serious riot occurred at an early hour Sunday morning between a lot of drunken laborers, employed at the grading of the new connection between the Pittsburg and Western and Cleveland and Canton railroads, and in which five men were pounded almost out of recognition. One died last night. About thirty or forty men participated in the row. Several shots were fired, and considerable slashing with knives done."—It is reported that Prince Luitpold, the Regent of Bavaria, has condemned Countess Larish, the daughter of Duke Louis, of Bavaria, to perpetual exile, for the prominent part she played in the events which led to the death of Archduke Rudolph, the Crown Prince of Austria.

—The following description is from the *State*, of this city, and the performance strikes us as more foolish than profane: "I have read of novel effects in weddings, but an occasion of that kind in high colored society in this city recently took the shine off of anything in the wedding way. The idea was an original and strange one. The bride waited at the pulpit, while ten virgins with their lamps burning went down the aisle to meet the groom, who stood at the door. As they walked the lamps of the five foolish virgins went out, whereupon they were summarily expelled from the building, and were forced to stand on the pavement outside during the entire ceremony. This was, of course, according to programme. Then the five wise virgins, whose lamps were burning brightly, escorted the groom up the aisle, where he was met by the bride, while the choir sang, 'Behold, the bridegroom cometh.'"

Spiritual Stupor.

BY J. Z. TYLER.

One of the chief hindrances to church work is a lack of vital godliness. The members may be respectable, moral, upright and sound on all controverted points of Christian doctrine, but they lack in a heart that pulsates with love for Christ and for souls. They would be glad to see larger congregations attend the ministrations of the word, and would feel a degree of gratification if there were frequent conversions, but their solicitude for these results, stops short of the point of preserving prayer and personal activity. They are not in the habit of inviting persons to attend the services of the church, nor are they seeking in private intercourse to win souls to the Savior. Many members are in the habit of absenting themselves from the evening service on Sunday. These things ought not to be.

The obligations which rest upon every saved soul, and the opportunities which stand before us, should stir every energy with an all-consuming zeal. "We are not our own; we have been bought with a price." The ap-

peal of redeeming love should awaken us to grateful service. We should be glad to unite with believers in public worship, and to co-operate with them in gaining victories through the cross. We should seek for those who are indifferent, and by the warmth of our own love and the depth of their own spiritual need, awaken them from this sleep of indifference. But what can be hoped for if professed Christians are asleep? O Lord, do thou awaken us. May we hear thy voice calling us, and open our eyes to behold the harvest that is perishing for lack of reapers. Give us such a vision of Thy cross and of human need that every slumbering power within us may be stirred to daily service for Thee.

Mountain Siftings.

BY CHAS. S. LONG.

The temperance question is rapidly forging to the front, and is receiving the attention its importance demands. In my native State the issue is joined, and the Legislature has designated the 18th of June as the day when the people shall make up the verdict against the traffic in strong drink. It is the first time the question has been allowed to come before the people for adjudication simply upon its own merits. Heretofore it has been harnessed to some other kind of vehicle, or sandwiched between the political parties in a general or State contest for supremacy. Now the question is divorced from politics, and there are no side issues to attract attention and divide the friends of temperance, thus keeping them from hearty co-operation. The issue, as presented to the voters of the old Keystone State, is clean cut, and the result ought not to be doubtful. It will be interesting to watch the contest as it progresses, and contrast the make-up of the contending forces as they marshal for the fray. It will be the homes against the saloons, and in defence of the homes will be gathered the noblest and best men and women of the land, while the legions of darkness will be set for the defence of the saloon.

The church must become an active agent in this contest, and her power must be felt in hamlet and city throughout the State. She has great interests at stake, and rum is her sworn enemy, and utterly unscrupulous as to the means employed to counteract the influence of the church. The pulpit should wage an aggressive campaign because rum makes war against the pulpit. Intemperance is one of the greatest barriers to the progress of the gospel, and the reign of King Jesus and the reign of king alcohol are always in reverse ratio. Wherever dram-shops are the centre of attraction these churches are deserted, and if the table of drunken revelry is numerous, surrounded the table of the Lord is neglected. I am free to say that the devil has no more efficient batteries planted over against our citadels of virtue, our churches and our homes, than those temples of his where the incense of XXX ales and wines and liquors perpetually fill the air, and he has no better infantry and cavalry than the multimodal drinking customs of society.

It is the bounden duty of every Christian to oppose the drink-traffic because the drink-traffic opposes him. It is not only an obstacle in the way of the gospel's ultimate triumph, but it is an enemy that would banish the gospel from the earth, and the chains it forges are the strongest and its fetters the most galling ever fastened upon the human body or the human soul. There is no neutral ground to occupy, and to be lukewarm is to prove recreant to a sacred duty we owe to self, our fellow-men and God.

We have local option in a few counties here in West Virginia, but it is only a tub cast to the whale. It has a tendency to stimulate the manufacture of jugs, and but little to decrease drinking; frequently the morning train brings with it a number of jugs for the thirsty slaves to appetite. Last Saturday I rode from Fort Spring to Sink's Grove on the stage, and just before we reached the latter place two men met us in a drenching rain and asked the driver if he had a package for them. The driver said there was nothing to be left at Sink's Grove but a jug,

and one of the men said: "Um—well—um—that is mine." Whereupon the driver fished up a gallon jug of whiskey from the bottom of the stage, which they eagerly seized with a look which seemed to say:

"My little brown jug,
How I love thee!"

Give us legal suasion for the manufacturer and seller, and moral suasion for the drinker, and make the legal suasion national, dig up the tree by the roots and cast it into the fire.

I do not wonder Bro. Cutler inquires about the minutes of the State Convention. Over four months have passed since the adjournment of the Convention, and yet no minutes have been printed. So much time has already elapsed that any good that might have been derived from their publication has been largely diminished, and they would be about as interesting now as a last year's almanac. Waiting for the reports from delinquent or negligent churches may be interesting to said churches, but it is hard on the rest of us.

Sister Jenny Best and daughters, May and Florence, returned to-day from a two-months' visit to Lexington, Ky. The Colonel's face is wreathed in smiles.

I will just whisper to Bro. Osborne that he may see that "military stride" some of these days as a trip in the direction of Ohio and Pennsylvania is under advisement and may materialize before the snows of another winter come.

I am looking forward with pleasant anticipations to a visit to the Christian Workers' Meeting at Smyrna next month. I expect to spend a day or two with old friends in Louisa C. H. on my way down.

RONCEVERTE, W. VA.

Tidewater Virginia Notes.

BY E. B. BAGBY.

We have appealed to our brethren for help and they may wish to know something of our claims.

Newport News is the deep-water terminus of the Chesapeake and Ohio Railway, one of the largest systems in the world. Its population is now about 3,500, nearly 1,000 people having moved here during the last year.

The largest dry dock in the United States is now being completed, and in connection with this a ship yard which will consume a capital of \$700,000 is being built. On account of its natural advantages and fine harbor many predict that it will become a great point and a city of no mean proportions.

Bro. F. D. Power organized here last year a church of Christ with twenty-one members. One has died, and one moved away, but we now have thirty on our roll and several families who have lately moved in that have not taken membership with us. At present we are meeting in the Union Chapel, but the land upon which this is built has been sold and our house of worship may be torn down at any time. The Ladies Aid Society bought two lots for \$800 and made due payment of \$200. They will have to make another payment in June of \$336. Miss Gillie Cary has called upon all the members of the State C. W. B. M. to give a dollar each to help them. Now, will not the sisters throughout the State, whether members of the C. W. B. M. or not, contribute to this fund. If we could have a general and generous response to this call we would be enabled at once to pay off this debt, stop the interest and go to work on our house of worship. By the help of their brethren three denominations have been able to build comfortable churches while we, though nearly as strong numerically, have hardly made a beginning. The reason our people have never made much progress in the cities of this State is because they have failed to make an early start and grow with the towns. When any people get handsome church edifices and an established prestige it is difficult for weaker congregations to make any impression or get a foothold. And so we call upon you to help us now. Our brethren here are poor in worldly goods but rich in faith and zeal and while we ask assistance are not waiting for it but doing all in our power to reach the end we so devoutly wish.

North Carolina Notes.

BY J. J. HARPER.

Bro. A. H. Barrett, under date of 13th inst., writes me that he is again at Stokesdale, eighteen miles west of Greensboro, in the midst of a meeting with good prospects of success. Some of our readers will remember that he held a meeting at that place some two years ago, and gathered into the fold a few souls; and this small band—small in number, but not in faith and firmness—have ever since been reaching out their hands and repeating the Macedonian call, "Come over and help us." It has been out of our power, so far, in this part of the State to render them any assistance, and I am greatly pleased to learn that Bro. Barrett has gone to their relief. I hope to hear that his second visit has been blessed even beyond his first, and that many souls may be saved thereby.

In regard to raising money, it is well known that a comparatively small number in every congregation do most of the giving, and thus bear the burden chiefly. And this is an evil not easy to remedy, a wrong not easy to right. Many plans have been tried and some have utterly failed, and others have proven only partially successful. In seeking a remedy for this, as for other evils of a similar character, we must, of course, always be mindful to keep within scriptures bounds.

The best method in all respects ever tried by the writer, or that ever came under his notice, a method that is strong, and yet comparatively free from objection, is this: Let the church appoint a committee of, say, five, where the membership is not more than one hundred, and in the same ratio where the membership is larger; let them be brethren or sisters of intelligence and influence, in whom the people generally have confidence; let this committee decide upon the amount of money necessary to meet all demands during the year, as far as can be seen, adding enough to meet incidental calls, and to make up for those who fail to pay. Then let them take this amount and divide it among all the members, going over the list carefully and setting opposite each name the proportion of the amount to be raised that the committee think each should pay, according to ability. Then let the committee divide up the territory among themselves, each taking the names of members most convenient to him, with the amounts opposite their names, and let each go at once and see all on his list, and present the subject in the spirit of the Master, and ask each one if he is willing to pay the amount assigned him. If he is willing, let him pay it then, or as soon as convenient. If the amount is not satisfactory, reduce it, and leave each satisfied, and cause each one to feel that he is making a freewill offering, and that as God has prospered him. By this plan those who never pay anything will be surprised to find how small an amount the committee thinks they ought to pay, and how easily they can pay it; and they will feel relieved and satisfied when they have done what their brethren thought was their duty in supporting the gospel. I tried this plan once, in a congregation of over two hundred members, and so far as I ever heard, not more than three were dissatisfied, and only a few failed to pay the amount assigned them.

I am more and more impressed with the necessity of adopting some course by which every Christian, regardless of sex or age, can be induced to contribute, according to ability, to support the Lord's cause.

To place the entire burden of giving upon a few warm, generous souls, is not justice to them; and to neglect those of smaller means who are less inclined to give, robs them of a blessed privilege and means of grace, and of the reward that awaits a cheerful giver—and more than all, it robs the benighted, perishing millions of the light and joy which come from the blessed gospel of Christ. Seventy per cent. of the human family are yet groping in the darkness of heathenism, but thank God, as I believe, it is the darkness just before day, the darkness that shades the morning twilight. Where is the disciple of the Lord

whose conscience is so cold, whose impulses are so feeble and whose soul is so dead, that he is not willing to give as God has given to him, to save those who are yet unsaved.

Maryland Letter.

BY W. S. HOYE.

DEAR MISSIONARY:

For the last two weeks, at the request of those in authority, I have been visiting many places in our mission field. This tour was in compliance with recommendations made at the last Annual Convention of the Missionary Society of Maryland, Delaware and District of Columbia. This was desired by the Society, for its Executive Board, that all necessary information respecting mission points might be had relative to their importance and needs. Salisbury, Md., was my first objective point. Here I met our genial brother, C. L. Amy, evangelist of the Eastern Shore. Together we journeyed to Bethany, in Wicomico county. This is a new mission point which has been secured through the labors of Bro. Amy within the last twelve months. And of its success our evangelist is quite sanguine. In this county we have another mission at Pleasant Grove, eight miles below Salisbury, on the Wicomico river.

Leaving Bro. Amy to continue the meeting at Bethany, I journeyed next into Worcester county, in which we have a mission at Perv Hawkin, and a strong, well-organized congregation at West Post Office. At this latter place Bro. F. D. Power was invited about two summers ago to conduct the dedicatory services of their new chapel. He continued the meeting, which resulted in adding many more to their number. Throughout this entire community I met with the kindest Christian hospitality. Sister Riggan has invented a process for making the strongest coffee, while Sister Richardson has revived the ancient modus of baking "Ephraim bread," and our good brother, Wm. McCallan, has distinction for his well-trained hounds. I shall remember with pleasure my visit among this people.

At many places in the State of Delaware are to be found inviting fields for missionary work. But my attention was called especially to Newark and Wilmington. The church at Newark is well begun; it must grow, and in a few years will be self-sustaining. In this small congregation they have the right material to insure success.

Wilmington, a city of 50,000 inhabitants, the metropolis of Delaware, is by far the most important of any in the State. It is a railroad centre, and, being situated on the Delaware river, is the gate entry also of the State. It is remarkable for its manufactures, and famous for its many institutions of learning. We have about forty Disciples in this city. At present, due to the straitened condition of our treasury, we are unable to occupy this field. We are indulging the hopes, however, of a co-operation with the G. C. M. S. in this important undertaking.

The mission work among our colored people in Baltimore is encouragingly successful. Bro. Allen reports two congregations and a mission—a people calling themselves the Church of God—as having agreed to become identified with us. It was my pleasure while in this city to attend a meeting of the Helping Hands' Society, in which is represented the young active element of the Harlem Avenue Christian Church. In this meeting they agreed to contribute over 1,600 for the comfort and attractiveness of their new church home. We need such helping hands in many cities and communities with this commendable liberality.

Pursuant to agreement the Board of our Society met in Washington on the 13th inst. After hearing reports from all mission points it was decided to secure immediately, if possible, the services of some one to locate at Newark, Del., with his time to be divided between this place and general evangelizing. This is our great need at present. Let all churches forward collections to Bro. J. B. Thomas, 818 Leadenhall St., Baltimore, Md. This is especially desired. We are in need of money now.

One made the good confession

at this place last Lord's-day. Thus we grow, one by one.
WEST BEAVER CREEK, MD.

In the Field.

BY H. B. SHERMAN.

We are now well into the second week of our meeting at Jackson, Ohio. There have been sixteen accessions to the church thus far, and the brethren say that there never was so much interest in any meeting held by our people in the town.

The Baptists' house, that we are using, is crowded every night. The capacity is 450, and with the extra effort we get about 500 in every night. We held our meeting on Sunday night in the Rink. Every foot of standing room was occupied, and scores were turned away; there were fully 1,200 people in the building to whom we preached on the "Holy Spirit's work and the manner thereof."

There are several drawbacks to the cause here, 1st, before there can be anything done here, worthy of our cause, we must have a suitable house of worship. The house they now occupy will not seat more than 175. Think of this, in a live wide-awake town of 6,000 and a membership of about 140!!

Any preacher, capable of doing the work in this town would not undertake it under such circumstances; and those who would, are not capable. I am glad to say that the air is full of music about a new house.

Another thing that has kept the cause back, to a large extent, is three or four members of the church, who oppose any entertainment for the Sunday-school, oppose the Missionary Society work and would almost raise a rebellion to prevent a collection for any of our societies, oppose the use of the organ in church and school. Now, the result is, the cause is hampered in a little coop of a house. Some of the more go-aheaders, who writhed under this opposition policy, have withdrawn from the church, and gone into the other bodies of the town, or are remaining *inco,gnito*. The hearts of the people are turned towards us, they believe we have the bible doctrine, but they say: "You can't succeed, you have no enterprise," and we have to admit it, in this case. Here is a problem for wise men to solve: Who will undertake its solution? The two or three that are opposing now, are good, upright in morals, and I have every reason to believe they are good Christians, at least in their own sight. They have grown up, fed and nurtured on the "Anti-literature," and seem to feel that they have "a mission" to guard the cause from all innovations and innovators. Now, what is to be done? Shall this gradual decay, continue until it produces death, or shall the "progressive" ones take hold of the reins and drive out of this state of decay into prosperity. If the latter course is pursued there will be a *wait*, go up over the land. If the former is continued all will be as quiet as all ordinary graveyards are. *What shall be done?*

I do not complain of my treatment. I never was received with more Christian cordiality than I have been by all parties here, but I cannot shut my eyes to the facts concerning the future of this church if something is not done.

If this problem is solved, it will be the solution of some of the lesser difficulties along this line.

I expect to hold a short meeting at Byer near here, and dedicate the new house and follow up with a series of meetings at Lowellville, Ohio, beginning about the tenth of March. I am trimming my sails to take in two or three months' work in the "Old Dominion." Of this we will speak more definitely as the time draws nearer.

JACKSON, OHIO.

Valley of Virginia Notes.

BY J. D. HAMAKER.

Two by letter at Fairview instead of five as per last MISSIONARY. Fine audiences at all my appointments in Page. The Ladies Aid Society is doing a good work at Mines. They are zealous, liberal and prompt. I am now at Woodstock giving J. A. Spencer a lift in his meeting. He reports good audiences from the first. Through the energy of the Ladies Aid Society the interior of their church has received some finishing touches which

make one of the coziest audience rooms in the Valley.

Our congregation at Walnut Spring, having outgrown its house of worship, has decided to build a new one commensurate with its needs. It will have a baptistery and dressing rooms.

W. F. Roberts, in the *Baltimore Methodist*, of recent date, in an article on "Mormon Aggression," makes an unmanly assault on a third party which he is pleased to designate as Campbellite-Baptists. He forgets both his manners and his religion in applying an offensive nickname to a people as self-sacrificing and earnest in their devotion to the truth as himself. Sidney Rigdon was at one time (unfortunately) identified with the Disciples; but not while assisting in laying the foundations of Mormonism. I presume the writer would not charge that the Presbyterian Church has always had an affinity for the Disciples because both Thomas and Alexander Campbell were at one time Presbyterians. This conclusion would be as logical as the other. If the brother will give his reasons for his charge of affinity, they shall have all the attention they may merit. Let him oppose Mormonism with all his strength and we will bid him God-speed; but one thing on hand at a time is enough.

The collection for Foreign Missions is at hand. The Secretary of our Foreign Board says: "We have fifty-eight names on the pay-roll, and others under appointment." These are as said William Carey: "As those who are let down into a well and we are holding the ropes." Shall we abandon them in their sacrifice, or stand by them and nobly share it with them? To the loyal heart this question has but one answer. Will not every church in Virginia see to it that this matter is brought up and a collection taken for this purpose? Our longer delay will be inexcusable. The people of the United States spend annually one and a half billion of dollars for liquor and tobacco. The amount spent for Foreign Missions in the last seventy years would not pay the liquor bill of this country for thirty days. My brother, how stands your account? How much for the Lord's cause, and how much for the gratification of appetites that are damaging to your Christian influence, a drain on your pocket-book, injurious to your health, offensive to your friends and lowering to your manhood? Remember the Lord has said: "Go ye into all the world and preach the gospel to every creature." This work must be done through human instrumentality; for He "has committed unto us the word of reconciliation." May He enable us to estimate aright the value of this trust, and to discharge in faithfulness the measure of responsibility which it imposes. Our growth numerically is estimated at \$100,000 annually. Surely we will raise \$100,000 for the missionary field this year.

Bro. F. F. Bullard, having declined an inviting field in another State, will probably remain in Virginia. Lynchburg cannot do better than to locate him there. If our State Board will lend a hand and put him there for a few years the cause will be established. Two brethren who know his worth say they will pay \$300 toward his support. In the death of Dr. M. A. Wilson the cause has lost one of its purest and best representatives, and one of its most liberal supporters. Thank God that there is a heaven to reward such men. I knew him intimately and can say in truth that I have known few nobler men than he.

Married

In Elmira, N. Y., on February 13th, 1889, by Eld. J. H. Gordiaier, Charles McGennis, minister of the Church of Christ, Le Roy, Pa., and Frankie, daughter of Leroy Holcomb.

By W. H. Book, February 7th, J. R. Albert to Miss Nannie C. Hufford.

On the 12th of February, at 12 M., by I. L. Chestnut, W. J. Warters and Fannie Lee Frazier; the groom of Lenoir county and the bride of Green county, N. C.

On the 13th of February, 1889, at 7 P. M., near Cove Creek, Va., at the residence of Mrs. Wm. E. Neel, by D. A. S. Leffel, Mr. Benjamin Reed, of Pocahontas, to Miss Nannie E. Moore; both of Tazewell county, Va.

At the residence of the bride's father, February 14th, 1889, by Z. Parker Richardson, Mr. William L. Durvin and Miss Ann E. Hall; both of Louisa county, Va.

By E. L. Waldrop, on the evening of February 7th, 1889, at the residence of the bride's parents, Henrico county, Va., Mr. W. T. Mitchell and Miss Estelle Bradshaw; both of named county.

At the residence of Mr. Bernard Sublett's, Richmond, Va., February 19th, 1889, by L. A. Cutler, Mr. Geo. W. Lambert and Miss Fanny E. Clemmitt.

At Olive Branch Church, James City county, Va., February 21st, 1889, by L. A. Cutler, Mr. Nathaniel H. Turner and Miss Ellen D. Davis.

The woman that maketh a good pudding in silence is better than she who maketh a tart reply.

VIRGINIA STATE WORK.

Virginia Christian Missionary Society.

OFFICE OF Sec'y and TREAS.,
Feb'y 27th, 1889.

The State Board has succeeded in getting a loan from the Church Extension Fund of \$500 for the Danville Church, and as soon as the papers are fixed up the money will be forthcoming.

Very few churches in the State have sent in collections for STATE WORK. As January was the time to make these collections we hope soon to hear from them all with good collections. Bro. C. S. Lucas is engaged by your Board and will commence his work April 1st, 1889. Let us have the full support of the whole brotherhood and we will use every effort to make a good report of our year's work.

The following was received from February 21 to 28, for State Work:
Glade Creek Church, New River, \$60
J. L. HILL, Sec'y & Treas.

Notes From the Field.

KENTUCKY.

MT. STERLING, Feb. 19th, 1889.—One confession Sunday and one united by letter. Bro. A. P. Cobb is to hold a meeting for us in April. H. D. CLARK.

SULPHUR, February 22nd, 1889.
Whites Run will build a new house of worship, where the old one stands, during the spring and summer months. Bro. J. H. Hardin preaches for the church at Whites Run and also for the Warsaw congregation. These are both strong and able congregations and have in Bro. Hardin a strong and acceptable preacher. My next meeting will be held at Ripley, Ohio. I am not personally acquainted with the church there, but the reports I hear from them lead me to hope for a pleasant and profitable meeting. I pray that "the word may ever be glorified." A ten days' meeting at Landers, Ky., resulted in adding two to their number and raising money for preaching. Bro. H. W. Baker agreeing to preach for them. Large audiences came day and night to hear the word. Sister Mary Stafford, a pioneer Disciple of Northern Kentucky, died February 10th, 1889. It was my privilege to preach the funeral sermon to a large concourse of her relatives and friends. A son and two grandsons are preaching the gospel. She was a member of the Whites Run, Carroll county, congregation and had been for more than a half century.

H. W. ELLIOTT.

ILLINOIS.

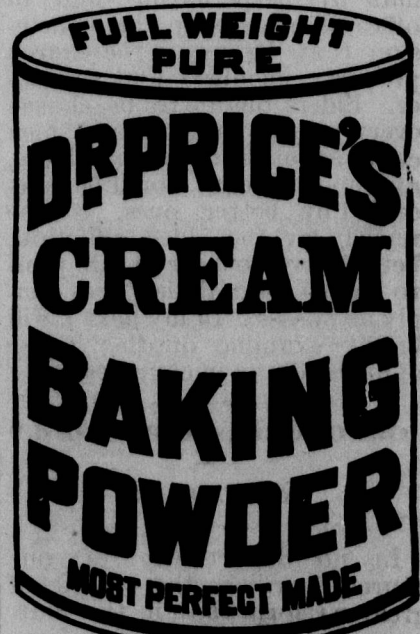
CLINTON, Feb. 17, 1889.—The Christian Church, under the leadership of Wm. B. Young, pastor, resolved unanimously to proceed at once to the selection of a suitable lot, and build a new brick church-building. Committees were appointed to select the lot and to solicit subscriptions. J. J. MILES.

MISSOURI.

UNION, Feb. 19, 1889.—I held a meeting in Boles, for Pleasant Hill Church, of fourteen nights with fifteen accessions. Another for New Haven Church, of twenty-five nights, with twenty-six additions. And am now holding a meeting here, with one accession to date.

C. S. BEAULIEU.

KIRKSVILLE, Feb. 20, 1889.—Since the beginning of the new year I have received orders for over one hundred thousand pages of tracts; but still there's more to follow. I now have a greater and better variety than ever before and they are only 25 cts. per hundred. Send on your orders and if you are not satisfied with the investment, I will refund the money. SIMPSON ELY, Agent.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cases. PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.

In writing to Advertisers please mention the Missionary Weekly.

The March Collection.**\$100,000.**

The day for this collection is at hand. In every church the fact that a generous offering is needed should be announced several times, that all may be prepared to give as they have been prospered. The Committee on New Work, appointed by the last Convention, said in their report: "One hundred thousand dollars seems the least we could ask or expect from so great and growing a body as ours, for the work of Foreign Missions for the coming year, and we therefore earnestly recommend to this Convention that every endeavor be made to raise our resources to that sum during the coming year." The need of an increased income for the Society was urged and emphasized, that its resources may be somewhat more nearly proportionate to its opportunities, and especially that it may increase the number of its missions and its missionaries more rapidly.

One hundred thousand dollars will be needed this year. The forces in the field are greater than ever before. Several new missionaries are under appointment and will sail soon. The Board wish to send out at least ten more during the year. Homes and chapels must be provided. Facilities for carrying on the work must be afforded the men in the field. The work will be seriously crippled if the amount named is not raised. This is a small sum for 700,000 people to raise for so great an enterprise as this. Let the churches do their duty, and two hundred thousand dollars will be raised with perfect ease.

A. McLEAN, Cor. Secy.,
P. O. Box 750, Cincinnati, O.

A Church Affliction.

BY J. M. RATLIFF.

CAUSE AND REMEDY.

I will try to diagnose one case of disease which afflicts the body called the church. I find one very dangerous and almost fatal malady, which I will designate, *bossism* in the eldership. Now, there is no cause so potent, as this in killing churches. You visit a church and find confusion, alienation, back-biting and general discontent, and inquire for the cause and you will in four cases out of five, learn that the fault is in the officers. One large congregation in a certain Illinois city, has a wealthy old lawyer as an elder. He is as absolutely dictator as the Pope ever was in the days of the reformers, he rules the deacons and the other elders with a priestly pomposity. Controls some members, and some revolt. He takes the church book, erases such names as refuse to obey his mandates, and declares the church reorganized. He actually pointed his finger at the preacher, an excellent man, and called him a liar in the midst of the flock, a large number of the members have from time to time left his dominion, until after about eight years of miserable existence the church is about, if not altogether, dead. They tried to shake off the affliction by getting another eldership but this he refused to tolerate. So they all were wrecked together. The old idea of "once an elder always an elder" has prostrated many a church and ruined many a good man by perpetuating him in office till he came to the conclusion that he owns the church property, members and preacher. Elders ought to be chosen every year so that good men could be retained and bad elders, and poor deacons, could be succeeded by better ones, is the remedy for the elder affliction, better have no elder at all than to have a lot of little Popes simply as bosses. In my next I will briefly examine another cause of moral decay in churches.

"Our Offerings to The Lord."

BY A. J. SEVER.

In no department of our church work is there need of greater reform than in the matter of giving; and no reform would bring greater or better results. When each disciple learns that what he gives (to the church) is an offering to the Lord and is properly an important part of the worship there will be less difficulty in obtain-

ing money for the support of the church. I confidently believe that the church may so train its members that each individual Christian will not only consider it a duty to support every legitimate work of the church but will even take pleasure in giving as the Lord has prospered him.

While in Lexington, Ky., attending college, I made frequent inquiries concerning the financial workings of one of the best churches of the brotherhood and learned that every member contributes something to the support of the church. First each member is required to give something. Even those who must be supported in part by funds from the church treasury are taught that a part of the money they receive from the church is to be given back as an offering to the Lord. By this means they educate the church to the Scriptural duty of giving. By a little effort I believe that every church can practically secure the same results. It may take a little time and patience but it would well repay for the trouble in the increased spiritual life of the members. When we educate and train our churches in this duty the question of raising money for missions will be practically settled. Let ministers lead the way by preaching upon the subject. Let the church know you expect this of them. Visit new members and secure their pledges at once and you will have little trouble in the future.

MENTOR, O.

Washington Territory Letter.

BY T. M. FOSTER.

When Jesus knew that the hour had come to take his departure out of this world. He riseth from supper, and laid aside his garments: and took a towel and girded himself. After that he poureth water into a basin, and began to wash his disciples feet, and to wipe them with the towel where with he was girded. When he came to Peter he said: "Lord, dost thou wash my feet?" The Master does not chide him; no word of reproof falls from his sacred lips, but in tenderness he seems to say, my poor child, how little do you understand me or my mission to this world, you think I came into the world to be served, when my mission is to serve others, and from henceforth this will be your mission, in life. Why I want to take you as rough stones and polish you until you shall shine forever as stars in my crown, but to do this I must go to calvary. I desire that you carry the glad news of salvation to the very ends of the earth, but before you can do that I must go to my Father's home and send you the Holy Spirit.

Peter what I do thou knowest not now, but thou shalt know hereafter. Christ was patient with the disciples until he revealed to them the whole will of his Father. They could not take in all he desired to teach them at once, but like a wise teacher he gave them all they could comprehend. So it is with the Father's children now, there are many things they wish to know which are hid from their eyes. What our Father does we can't know now, but we shall know by and by, it will all be plain at the proper time. Did you never take your little child in your lap, and as you looked into its face, long to impart to it some precious truth, but you knew it could not comprehend it, and you had to wait until its capacity was enlarged, and its vision expanded. I have often stood before the great multitude, when my own heart was full to overflowing with our great plea, and longed and prayed that they might comprehend it, in all its height and length and breadth, but I knew they could not.

They can no more understand it all at once, than Peter could understand why Christ should wash his feet, or that he should die on the cross. We must possess our souls in patience, and the glad day for which we have watched and waited and prayed will come at last. The Lord will bring it to pass in his own good time. He knows them that are his, and will cause them to be finally one, the Savior's prayer will not be in vain.

I am glad to know that Bro. Golightly has been appointed State Evangelist of Georgia. He will no doubt do a good work. The State needs a man who will

devote his whole time to mission work. He ought to hold meetings at places like Athens and Conyers where we have houses and a small membership, which will be sure to die without aid, and that soon. The State of Georgia needs more preachers, and must have them or the cause will go backward. The Board in connection with State Evangelist should make this a special work. Get young men full of zeal and piety with the word of God in their hearts and send into the field, and the cause will take on new life, many places now dying will revive. I know of no field where more good can be done than in Georgia, if they had the preachers. The young men now in college will soon be ready for work, and they are under obligation to Georgia, and will no doubt serve her faithfully. There is no time for any preacher in the State to be idle. My brother if you can't get just the work you want, or the pay you want, why work any how, and better pay and better fields will soon be offered. "To him that hath shall be given and he shall have abundance: but from him that hath not shall be taken away even that which he hath." He who works faithfully in a small field with little pay, shall alter a while be called to a big field with large pay, but he who will not work in a small one, where no large one is offered him, shall not work in any.

WALLA WALLA, W. T.

Washington Territory.

BY F. WALDEN.

Our cause is making very fair progress in this northwestern corner of our great Commonwealth. We have a Territorial Evangelist at work supported wholly by the churches in the Territory. We appealed to our General Board for help, but the Board is so cramped for means that no assistance could be given us. We called a Territorial Convention and organized our forces, and now have C. F. Goode in the field. He came from Nebraska. He lives here in Walla Walla. He is doing a good work. He has just returned from Garfield, in Whitman county, where he spent three weeks. He organized a church of twenty-five members, to which number ten others were added, leaving the new church thirty-five strong. A lot was bought and the money was pledged to build a neat frame house. Part of the lumber is now on the ground and the house will be put up at once. Bro. Goode goes this week to Pasco, the county-seat of Franklin county.

Bro. J. E. Denton, who was for two years State Evangelist in Iowa, now lives at Ellensburg, and is doing splendid work there. At this writing he is assisting S. B. Leetson, of Spokane Falls, in a meeting. There had been eleven additions when the meeting was last heard from. Spokane Falls is a booming city of 15,000. Our brethren built a good frame house there the past summer. I assisted at its dedication.

Bro. E. C. Sanderson, assisted by Bro. Neal Cheatham, recently closed a meeting in Colfax, the county-seat of Whitman county, with twenty-three additions. One year ago we had no organization in Colfax, a city of 300, but now we have one hundred members, a good brick house paid for, which, with the lot, cost \$5,000. I also assisted at the dedication of this house. This gives some idea of the openings in this new country.

Bro. T. M. Foster, late of Monroe, Ga., is now located in the city of Walla Walla. The church is weak there, but additions are being gained every week under the earnest labors of Bro. Foster. Without help from the General Board I am afraid we cannot keep Bro. Foster in that important centre. The brethren are greatly pleased with him and will do all in their power to retain him.

I closed a meeting here at home last night that had been running twenty-five days. The number of additions is eighty-six, of which sixty-eight are confessions. Some were from the Baptists, some restored and some by letter. There have been two confessions and one from the Baptists just before our meeting began, making eighty-nine additions since January 1st. When I began my work here one year ago, January 15th, the number of members was one hundred and five. Since then one hundred and fifty-two have been added.

Some have died and some have been granted letters, leaving the present number two hundred and thirty-six. A better class of people I never took into the church anywhere. There are very few children among them. They mostly range in age from fifteen to sixty. This shows what we can do in this new country.

WATTSBURG, W. T.

East Tennessee Notes.

BY J. D. BILLINGSLEY.

I am tired of unconverted men having their names upon our church records.

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Matt. ix: 38.

He prays in vain, who asks God to send laborers unless he himself will go, or co-operate in sending those whom God makes willing to go. Reader, how prayest thou?

I desire to learn the number of churches, disciples, etc., that are in East Tennessee. Those reading this will please give me such information as they possess upon this matter. We need co-operation in East Tennessee, combined with systematic work. Some of our brethren seem to be afraid of methodical work, because "the Methodists do that way."

Tale-bearers are a contemptible set of men, and enemies to all good, all merit and all virtue.

Darius, King of Persia, asked, Indathyrus, Prince of the Scythians, to acknowledge him as his master. Whereupon Indathyrus replied: "For my part, I acknowledge no other master than the great Jupiter, one of my own ancestors, and the goddess Vesta." Brother, do you acknowledge no other master than the great God?

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. vi: 16. What do you serve?

"We insist that all our scribes give us a cessation, for a short while at least, on the organ and society issues." *Gospel Advocate*. To this I say: Amen and amen. Can't the *Leader* catch the refrain?

Some of us should read, again and again, the lesson upon union which Scylurus, a Scythian King, taught his children by means of a bundle of arrows tied fast together, which could be broken only when separated.

The church at Rockwood is preparing to do more work for the Master than it has ever done. The Sunday-school is increasing day by day.

ROCKWOOD, TENN.

Georgia Items.

BY BAXTER GOLIGHTLY.

My last left me at Valdosta, I think, with Bro. J. S. Lamar. Here I spent the night, was met by Bro. R. I. Himly and taken out in the country some twelve or fourteen miles to Ocean Pond Church, where I preached Sunday at 11 o'clock to a tolerably good congregation. This is a small church so far as members are concerned, but, I being the judge, strong in faith, piety, zeal and good works. The most of this church are fully enlisted in the State Co-operation, which my books will show.

On the 2nd Lord's-day in February I was at Corinth, in the Pool Church, as it is frequently called, being located very near a beautiful small lake, the waters of which are as clear as crystal. In this water the baptisms of this congregation takes place. This church is also in sympathy with the State work. This is the oldest of all the churches in this region unless, perhaps, the church in the town of Valdosta.

The 3rd Lord's-day and Saturday before I was again at Ocean Pond Church, with a decidedly larger congregation to preach to, and several more of the members took stock in the State work.

I am working this county under the influence of the recent split, or division, of the church in the beautiful little city of Valdosta, which reaches to the remotest border of the large and prosperous county. Another influence which militates against the work is the false impression under which some of the best and truest and most pious men and women of churches labor. They

think and say that the State Board of Missions consists of a president, secretary and treasurer, with good fat salaries, and that only twenty-five cents out of each dollar contributed goes to the work of preaching. One man of fine intelligence, learning and influence asked me what salary our treasurer received. I told him not one cent, but instead contributed largely to the State fund. Another said: "He (meaning me) says they are not paid a salary, but I got it from mighty good authority." They are wrongly informed, and of their informant I must say one of three things is true: 1st. He may be honestly mistaken. In that event he should not say what he does not know. 2nd. He wilfully misrepresents. In that case he is not entitled to respect; or, 3rd. He is willingly ignorant. To give such information, it being wrong, when he might know better, makes the onegiving it blameworthy. But amid all this the plea for co-operation takes deep hold on the hearts and manifests itself in a substantial way.

There is a bright future for this county. Many of the members of the church are among the best citizens of the county, full of zeal and piety. The new Georgia Southern R. R., which is now in process of construction, will tap one of the most beautiful and healthful sections of our great State.

Ocean Pond Church is located right in the centre of the lake region. There are over thirty-five of these lakes within a radius of five miles, and when this railroad is completed, giving this section railroad facilities, it will be one of the foremost of our great State. The water of these lakes teems with fish. (I know where-of I speak). The famous trout and still more famous speckled perch, with bream and other kinds in great numbers. This is a very healthy country, just above the frost line. Still oranges grow to perfection here. But I must stop. More next week.

Indiana Notes and News.

BY L. L. CARPENTER.

The Bethany Assembly Encampment Meetings for 1889 will be held on their beautiful grounds commencing on Wednesday, July 31, and closing on Monday, August 19. No pains will be spared to make these meetings the very best of any series yet held. Last year brethren were present from fourteen different States. This year we are anxious to have every State represented. Begin early to make your arrangements to attend these meetings. Fuller announcements later.

The church in Morristown has just enjoyed a season of refreshment from the presence of the Lord. Bro. Robert Sellers has just closed a meeting with seventy-three persons converted and added to the church. The church was greatly strengthened.

Bro. Z. T. Sweeney, pastor at Columbus, is in a good meeting. At last report fifty were converted, and many more to follow. The Columbus Church now numbers fourteen hundred. They will build a mission house this summer, and then the church will swarm.

Last Lord's-day we dedicated a new and exceedingly beautiful house of worship at Boone Grove. At the dedication we raised \$1,500, which provided for all indebtedness.

Bro. W. R. Lowe recently held a good meeting at Maxinkuckee, which was attended with much interest. During its progress there were sixty-five persons added to the church. This congregation was recently organized and is already self-supporting. They also have a good working Sunday-school.

The first Lord's-day in March we expect to dedicate a new house of worship at Maple Grove, Adams county. Never in our history in Indiana have there been so many new church houses erected in the same length of time as during the past year.

Bro. J. C. Whitt has just closed a good meeting at Macy, with the church greatly revived and strengthened, and twenty-three persons converted and added to it.

We recently assisted Pastor Thomas Jones, of Seymour, in a meeting with his home congregation. Eleven were added to the church, and Bro. Jones was to continue the meeting.

A great meeting is now in progress at Logansport conducted by the pastor, Bro. S. W. Brown, assisted by Bro. D. R. VanBaskirk. At last report there had been fifty-seven accessions to the church, and many more were expected to bow to the authority of Christ before the meeting should come to a close.

Pastor W. J. Russell, of the Fourth Church, Indianapolis, reports a good meeting with nine added to the church; six by confession and baptism, one by letter, one reclaimed and one immersed Methodist.

Bro. F. H. Coon reports the organization of a new church at Charlottesville with eighteen charter members. He is continuing the meeting with a crowded house, the very best of attention, ten converted, and glorious prospects for a great triumph for Christ's gospel.

Bro. T. M. Hedges is in a good meeting at Coburn's Corners with nineteen added to date, and prospects good for very many more.

We recently assisted Bro. Lee Tinsley in a good meeting at Francisville. When we left there had been eighteen added to the church. Bro. Tinsley was to continue the meeting.

The meeting at Valparaiso still continues. So far one hundred and eighty-one persons have been received into the church, and there are more to follow. The church at Valparaiso now numbers more than 500.

Pastor T. A. Reynolds is in a meeting with his home church in Jeffersonville. So far twenty persons have obeyed Christ, and the prospects are good for many more.

A new church has been organized at Beaublossom, Monroe county, with twenty-two charter members. Bro. W. H. Harrison is continuing a good meeting there with four baptisms to date.

The Sixth Church, Indianapolis, is ministered to by Bro. J. M. Canfield. They report a good Sunday-school. Also a mission school, called the Olive Branch Sunday-school.

The Mulberry Street Church, Indianapolis, has closed a meeting in which twenty-three additions were gained.

The Central Church, Indianapolis, has recently enjoyed a good meeting held by its pastor, Bro. D. R. Lucas. Some sixty-five persons were added to the church. Bro. Lucas is doing a good work for the Central.

New houses of worship were recently dedicated at Nashville, Brown county, and at the Hawpach Church, Bartholomew county. At both of these dedications money enough was raised to provide for all the indebtedness against them. And thus the good work goes on.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Brochitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, the recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.

W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. Distress after eating, sour stomach, sick headache, heartburn, loss of appetite, faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels, are some of the more common symptoms. Dyspepsia does not get well of itself. It requires careful, persistent

Distress After Eating

attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and efficiently. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms removes the sympathetic effects of the disease, banishes the headache, and refreshes the tired mind.

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Heart-burn

"I have been troubled with heart-burn, and it was very distressing. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Sour Stomach

"I have been troubled with sour stomach, and it was very distressing. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Hood's Sarsaparilla

Sold by all druggists. 50¢ per bottle. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

OPIMUM

It is the only reliable remedy for the cure of all cases of Opium Addiction, whether the habit is new or old, and no matter how long it has been continued. It is a purely vegetable preparation, and does not produce any of the dangerous effects of other remedies. It is sold by all druggists, and by mail, by addressing with stamp, naming this paper.

VIRGINIA.

APPOINTMENTS FOR E. R. PERRY.

First Lord's-day, Yanceyville; following week, Sharon; second Lord's-day, Hanover churches; third Lord's-day, Zion; Wednesday night following, Bethany; if fair; fourth Lord's-day, Holly Grove; following week, Octagon; fifth Lord's-day, Salem.

Rain, snow, ice, cold weather and bad roads prevail in Piedmont. Much sickness in the lower part of Louisa and in some parts of Hanover. How watchful we should be. The Son of Man cometh when not looked for. E. R. PERRY.

LYNCHBURG, Feb. 18, 1889.—The church at this place has come to the wise conclusion that in order to be successful all must labor together. They are doing this and everything points to a good year's work. The interest seems to be increasing, the Sunday-school grows a little and the audiences, both morning and evening, are larger than they were. The object is to build up a good Sunday-school, bring all the members together and have everything in shape for a strong man to take hold of the work the first of September and push it through. We look forward to the Preachers' Meeting to be held the first of June as a means of strength. J. R. McWANE.

CHARLOTTESVILLE, Feb. 20, 1889.—I preached five sermons last week to large audiences in the Baptist church at Lynch's Station, a town on the V. M. R. R., twenty miles beyond Lynchburg. An old lady confessed Christ and a young girl also. The lady said that she had been changed in heart and life for years, but was looking for the Lord to do something supernatural for her. Our Baptist brethren treated me very kindly. They have offered me their beautiful church to hold a two or three weeks' meeting; and I expect to accept their kind invitation soon. A true and tried Disciple of Christ has been living there for years and has been letting her light shine in such a way that our Baptist and Methodist brethren were more than anxious to hear a Disciple preach. Perhaps there never has been a time when the denominations are more willing to hear the plea of the Disciples of Christ than now. There is more Christ and less dogma in all religious bodies, and it is a most favorable sign. The one unites Christians and the other divides. Our prayer should be for more Christ and less division. Jesus said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one, as we are one, I in them and thou in me, that they may be made perfect in one; that the world may believe that thou hast sent me." I expect to hold a number of meetings this year between my regular appointments, have arranged for several and would like to hear from others. Brethren can address me here.

E. L. WALDROP.

VIRGINIA BEACH, Feb. 17, 1889.—I have been located at this growing summer and winter resort about three years, but just recently discovered that we have quite a number of Disciples on the sea coast between here and Cape Hatteras. As I have never seen mention made of them in any of our religious papers, I thought a report from this field would be of interest to many readers of the MISSIONARY WEEKLY. From Cape Henry to Cape Hatteras, a distance of 125 miles, is an uninterrupted coast, with United States Life Saving Stations six miles apart. At each of these stations eight men are employed to patrol the beach at night and on foggy days to rescue the crews of any unfortunate vessel that may be wrecked. Most of these men have families, and as they are at all times required to be accessible in case of an emergency, they have each built homes near their respective stations. Thus little hamlets have sprung up all along the sea shore. These hamlets, with a few intervening dwellings, and generally a sparsely settled back country, is the similar condition of this entire sketch of territory. The people are honest and God-fearing as a general rule, but as communication with the outside world is almost cut off, they are consequently behind the times and have been deprived in a great measure of educational facilities. These hamlets are known by the numbers of their stations—commencing with No. 1 at Cape Henry—"No. 1," "No. 2" or "No. 3," being used to signify their respective stations. Bro. G. W. Neely was sent from North Carolina as a missionary many years ago to preach for these people, locating near "No. 5." For the last five or six years he has, of his own accord, been preaching irregularly all along the coast, travelling the whole distance in his "jumper." A protracted meeting was held at No. 5 last summer and fourteen were baptized; with brethren W. O. Wingfield, of Plymouth, N. C.; Sowers, of Harbinger, N. C.; Woodbury, N. C., and G. W. Neely as preachers. The Disciples at Nos. 4, 5 and 6 (about forty in number) are working energetically to raise enough money to build a small church at No. 5. The people are poor and find it a hard matter to raise the necessary funds. Any one wishing to help a worthy cause can

do so by sending what they can to W. O. Ervell, "Station No. 5," P. O., Virginia Beach, or if sent to me I will see that proper authorities get any contributions entrusted to my care.

B. P. HOLLAND.

WEST VIRGINIA.

PROSPERITY, Feb. 19, 1889.—I returned a few days ago from a trip to Fayette county. I visited Gilkerson Mines, found the brethren in good spirits and meeting every Lord's-day to break bread. They are led in this good work by Bro. P. H. Cutler, who is earnestly telling the "old, old story." At Coal Valley I met Bro. M. Hammack. I enjoyed the meeting. Had two additions. Bro. Hammack went with me to Loup Creek, where we met Bro. W. B. Akers. It was a pleasure to meet and work with these brethren. Two young ladies made the confession. Bro. Hammack returned to his work and Bro. Akers came to Raleigh with me and is now having an interesting meeting at this place. On the way home I stopped off one night at Slater and had one confession. Bro. Basham writes me that the few days spent at Powelton awhile back aroused a great interest and that I must return soon, which I propose to do in a couple of weeks. The prospect has never been as good for a forward move in this field since I have known it.

G. W. OGDEN.

NEBRASKA.

LINCOLN, Feb. 19, 1889.—Considerable excitement exists in religious circles of the city over certain extraordinary proceedings in Grace M. E. Church. This church is second in size and influence of the churches of that denomination in the city. This people has been magnified in the mind of the public because of the establishment near this city of Wesleyan University. The pastor of Grace M. E. Church is Rev. J. T. Winehart. Mr. Winehart enjoys the distinction of being the first and only pastor of this flock. Before this work he was connected with Y. M. C. A. work in Columbus, Ohio. He has entered upon his third year of work here. During the first two years he was both popular and successful in his ministrations. About the time of the November election he took rather radical grounds as to prospects of salvation of the two older of the political parties. Since then the discussion has turned to the holiness doctrine. The pastor claims special powers from on high, and openly challenges those who disagree with him as being hypocrites and possessed with evil spirits. Such are the general charges. There are some reports that are more sensational. I believe nothing of a scandalous nature. The church is well nigh rent in twain. The discussions are somewhat free—the members being allowed to take part whenever they wish. Large audiences assemble each Lord's-day out of interest or curiosity in the proceedings. I notice, too, that the secular papers in other cities are making note of the proceedings. We are waiting the result. In this part of the city Bro. C. B. Newman, pastor of the First Christian Church, is holding services each week-day evening. He is encouraged by good audiences of intelligent and attentive listeners.

C. W. HENRY.

ARKANSAS.

MOUNTAIN GLEN, Feb. 10, 1889.—I am in receipt of a letter from Judge Smith, of Hot Springs. He says they have their lot paid for. It is centrally located and on the street car line. They are not able to build a house on it unless they can borrow some money, for they do not like to beg. They were tendered a loan of five hundred dollars on their lot by money lenders of Hot Springs, but they refused it, thinking they could obtain one from the Church Extension Board. We hope they may succeed in getting the much needed help.

J. N. WOOD.

NORTH CAROLINA.

I have just returned from a visit in Green, Wayne, Johnston and Sampson counties. I exchanged appointments with Bro. J. J. Harper; the first Lord's-day at Wilson's Mills, and during the trip I preached at Eden, Mill Creek, Pleasant Union, Eureka and Giddonsville in the interest of State Missions. Bro. P. H. Johnson accompanied me through the Mill Creek District, which added much to my comfort. Bro. Johnson is well liked by his brethren, and is doing a good work in his district. The trip was a pleasant one, while I did not collect a great deal for State Missions I presented the matter before the brethren and think my visit will aid in the future collections. Bro. H. S. Davenport writes us that he is now preaching for two old congregations and six new ones which he has just organized. Bro. Davenport is a faithful, untiring, self-sacrificing minister of the word. During his three years' ministry in Hyde he has organized six congregations. Bros. J. R. Winfield and H. D. Adams are likewise assisting in the Hyde District.

J. R. TINGLE.

CALIFORNIA.

RED BLUFF, Feb. 14, 1889.—In attempting to throw you a line across the continent for the purpose of connecting

the interest and cause of Christ on this coast, with the strong wing of the Lord's army in the east, I realize how dearly every item of religious news from that quarter is becoming to me. And, perhaps, there are those on the Atlantic coast who are as deeply interested in the preaching of the gospel in this land. California is a most difficult field in which to labor. The gold fever, the wine interests, the Mongolian and other foreign races, the non-recognition of God's-day by the organic laws of the State, and the blighting influences of infidelity in the public schools, have produced a progeny of evils over-running and over-powering all efforts toward evangelization for Christ. The saddest sight of all, and the one most to be deplored, is the recognition of such things by the church. I am compelled to believe that "close walking with God" is the exception, rather than the rule in the church. The line of demarcation between piety and riotous living is overgrown with rank growths of skepticism, atheism and abandoned hopes. But in the midst of this restless sea, there is the Cleft Rock, firm as the eternal throne, preached by godly preachers, and godly lives. Some grand men of the cross are on this rock, still shouting, "Repent, repent, and be baptized every one of you, in the name of the Lord Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." A new religious paper, called the *Truth*, has been started by Bros. Keith and McCollough. We rejoice at this and bid it God-speed. More in detail to follow at another time.

M. H. WILSON.

DIED.

(DEATH NOTICES NOT EXCEEDING SEVENTY WORDS (not counting the inserted notice) are inserted free of charge for every additional word; payment to accompany the notice. Persons requesting their notices or others to prepare and send such notices, should furnish them the necessary amount to forward with the same.)

Those sending obituary notices will please count the words and forward payment with notices.

Verses inadmissible.

Samuel L. Crippen, son of the late J. P. Crippen, was born October 7th, 1833, in Accomack county, Va., died February 15th, 1889, in Illinois. He came to Adams county, Illinois, in 1843, was married to Miss Nancy Wilks in 1857. He died as he lived, "a Christian." He leaves a wife, one brother, two sisters, six children and four grand-children to mourn their loss. D. W. WILSON.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, Ohio. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm. West & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. E. H. VAN HUSEN, Cashier, Toledo National Bank, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists.

Catharine Owen has published a book called "Ten Dollars Enough." She may think so now; but by the time she gets all the jet trimming and stuff for the overskirt, she will find that about ten dollars more is necessary, not including the dressmaker's bill. Ten dollars is enough for the material, but the trimming and the making cost her sixty.

Periodic Headache and Neuralgia; cold hands and feet, and a general derangement of the system, including impaired digestion, with torpor of the liver, etc., are, in certain localities, invariably caused by Malaria in the system in quantity too small to produce regular chills. Many persons suffer in this way, and take purgatives and other medicines to their injury, when a few doses of Shalleaberger's Antidote for Malaria would cure them at once. Sold by Druggists.

Amateur tenor (who has been abroad): "Ah! my man, you are an eye doctor, I understand." Oculist: "I am an oculist, sir." "Yes; well, what I want to know is whether there is any way to prevent the eyes from filling with water while singing." "None that I know of except to steel your heart against the sufferings of the audience."

PILES CURED.—The Old Dominion File Salve has been successfully used by many persons. Equally successful with Blind, Ulcerating or Itching Piles. By mail, \$1. Trial size, 50 cents. Old Dominion File Cure Co., P. O. Box 118, Richmond, Va.

"Can you conceive," asked the professor, "an eternal vacuum, a portion of space unoccupied, an empty void, into which nothing can ever come, which maintains inviolate and forever its own eternal emptiness?" "I can," replied the student: "I have a stylographic pen."

Having had opportunities to witness the effects of Anti-Spasmotic, I have no hesitation of recommending it as a family medicine.

HILL JONES, King & Queen Co., Va.

Cut this out and write to L. P. Routt, Second and Main Streets, for prices of drugs, &c. Any goods sent by mail, and a part of the postage always borne by us. A fine opportunity for country people to have goods at city prices.

We want agents to sell in Virginia, North Carolina, South Carolina and Georgia, "Under Ten Flags," the new book by Z. T. Sweeney.

FITTS—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

Will It Work?

E. S. Acree, King William county, Va., writes: "I have been using Anti-Spasmotic in my family for years and have seen cases of severe and alarming spasmodic affections of the bowels and stomach to occur. I have always found Anti-Spasmotic a speedy and most efficient remedy in such attacks, and can confidently recommend it to the public."

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

DON'T RUN THE RISK of losing your child by permitting Worms to work out its destruction. When a child fails to sleep well, is restless, unnatural in its appetite and grinds its teeth, you have strong indications of Worms; the positive cure for this is **Dr. A. F. Farnestock's Vermifuge**. Ask your druggist for it. Its timely use may save your child from its grave.

In writing to Advertisers please mention the *Missionary Weekly*.

Office Executive Committee Virginia State Sunday-School Union,

RICHMOND, VA., JANUARY, 1889.

To all Sunday-School Workers in the State of Virginia:

BRETHREN,—The "Virginia State Sunday-School Union of all Denominations" will hold a grand Convention of Sunday-School workers of all denominations, in the city of Richmond, on the 19th, 20th and 21st of March, 1889, Providence permitting. The exercises will be very interesting and have for their object the advancement and promotion of the Sunday-School cause in our beloved State. Brother Wm. Reynolds, President of the International Sunday-School Association of the United States and Canada, Brother B. F. Jacob, Chairman Executive Committee of the International Sunday-School Union, and other prominent speakers and workers from other States, are expected, and will add great interest to the occasion.

Let your prayers ascend for the success of the Convention and the extension of God's Kingdom on earth through this blessed instrumentality.

The proceedings of the Convention will be published in all the denominational papers.

Respectfully and Fraternally,
REV. T. G. DASHIELL, President.

CHAS. P. RADY, Corresponding Secretary.
WM. ELLYSON, Recording Secretary.

Executive Committee:

John B. Cary, Christian Church. Rev. R. P. Kerr, Presbyterian Church.
Wm. F. Fox, Christian Church. J. D. C. Sleight, Presbyterian Church.
Wm. A. Bowles, Christian Church. M. M. Gilliam, Presbyterian Church.
Thos. H. Ellett, Baptist Church. Rev. J. B. Funston, Episcopal Church.
Robt. W. Powers, Baptist Church. Rev. T. G. Dashiell, Episcopal Church.
A. L. West, Methodist Church. R. W. Traylor, Lutheran Church.
C. W. Hunter, Methodist Church. J. R. Crenshaw, Friends Church.

ANTI-SPASMODIC.

The Greatest Of Family Medicines.

—FOR—

Asiatic Cholera, Colics of all kinds,
Dysentery, Diarrhoea, Summer
Complaint, Neuralgia,
Cramps, Nervous Headache, Dyspeptic
Fullness from Imprudent Eating, Ague and
Fever, Burns, Cuts, Etc., Etc.

For Sale by PURCELL, LADD & CO., Wholesale Druggists,
RICHMOND, VIRGINIA.



USE
ALLISON & ADDISON'S
"STAR BRAND"
FERTILIZERS

—FOR—

TOBACCO, COTTON, CORN, &c.

THESE Fertilizers now need no commendation from us as they have a standard reputation of over TWENTY YEARS, and the most successful farmers everywhere in VIRGINIA and NORTH CAROLINA testify to their superior merits.

They are prepared under our personal supervision and are made of the best MATERIALS. The constantly increasing demand is the best evidence of their value.

Every BAG is guaranteed to be of standard quality.

ALLISON & ADDISON,
Manufacturers, RICHMOND, VA.

For sale by Agents at all points in the Tobacco and Cotton

Growing States.



NATIONAL
—FOR—
TOBACCO & COTTON
HIGH GRADE—QUICK—RELIABLE.
FARMERS CAN'T HELP LIKING THE "NATIONAL."
S. W. TRAVERS & CO., Importers and Manufacturers,
RICHMOND, VA.
AGENTS WANTED. PRICE REDUCED. Write for Testimonials and Prices.

RICHMOND PRICES CURRENT

CORRECTED BY

SUBLETT & CARY,
COMMISSION MERCHANTS,
113 S. 12th St.

RICHMOND, VA., FEB. 28, 1889.

Comments for the Week.

TOBACCO.—Market very quiet, offering generally inferior.

WHEAT.—Demand good at quotations. Unless otherwise stated these quotations are wholesale prices. Orders filled from stores in small lots are charged extra.

DARK TOBACCO—NEW.

Primings	nominal
Lugs, Common	1 00 to 2 00
" Good	2 50 to 3 00
" Fine	3 25 to 3 50
Short Leaf, Common to Good	3 00 to 3 50
" Good to Fine	4 00 to 4 50
Long Leaf, Common to Good	4 50 to 5 00
" Good to Fine	6 00 to 8 50
Selections	to

BRIGHT TOBACCO—MANUFACTURING.

Smokers—Common	4 50 to 6 00
" Medium	7 00 to 8 00
" Fine	10 00 to 12 00
Cutters—Common	10 00 to 12 00
" Medium	15 00 to 18 00
" Fine	20 00 to 25 00
Fillers—Common	3 50 to 5 00
" Medium	5 50 to 7 00
" Fine	10 00 to 12 00
Wrappers—Common	10 00 to 12 00
" Medium	15 00 to 20 00
" Fine	25 00 to 30 00
Wrappers, Mahogany	12 00 to 15 00
" Medium	15 00 to 20 00
" Fine	25 00 to 30 00
" Fancy	32 00 to 35 00
" Fancy	37 50 to 45 00

WHEAT.

No. 1 Longberry Red	1 12 to
" 2	1 10 to 1 10
" 3	1 08 to 1 11
" 4	1 06 to 1 08
" 5	1 04 to 1 06
" 6	1 02 to 1 04
Steamer	90 to 1 00
Rejected or damp	75 to 90

CORN.

No. 1 White Va.	43 to
" 2	41 to
" 3	40 to
Steamer White	35 to 38
Steamer Mixed	35 to 38
Rejected	25 to 35

NEW OATS.

Winter Oats	53 to 55
No. 2 White	34 to 35
" 1 Mixed	32 to 33
Rejected	29 to 30
Rye	60 to 65

HAY.

HAY—No. 1 Timothy baled	10 00 to
" 2 Timothy	10 00 to
" 3 Timothy	10 00 to
" 4 Timothy	10 00 to
" 5 Timothy	10 00 to
" 6 Timothy	10 00 to
" 7 Timothy	10 00 to
" 8 Timothy	10 00 to
" 9 Timothy	10 00 to
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" 91 Timothy	10 00 to
" 92 Timothy	10 00 to
" 93 Timothy	10 00 to